

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., January 30, 1930

The Florida Baptist Witness recently put two men in the field to work up the subscription list, Rev. J. W. Hilton and Rev. L. B. White.

P. H. Mell and J. D. Mell, father and son, were presidents of the Georgia Baptist Convention for 42 years, the father 25 years and the son 17.

Dr. Croxton succeeds Dr. Compere as editor of The Baptist Advance of Arkansas. Dr. Gulbert succeeds Dr. Newton as editor of the Christian Index. Vive le voi.

The editor this week is enjoying himself teaching a class of adults in a training school conducted by the Baptist churches of Hattiesburg. The book selected for this class is Stewardship Vitalized, by Walt N. Johnson.

Senators from New Jersey are said to be Catholics and they say that the efforts to secure efficient prohibition enforcement officers is an attack on their religion. They ought to get a different brand of religion.

Dr. W. C. Golden, for many years secretary of Nurulus in Tennessee, proposes to sell all his books at half price and give the proceeds to the Baptist Bible Institute of New Orleans. His home is at 2908 Poston Ave., Nashville, Tenn.

Meridian First Church Sunday School's attendance for January was, First Sunday 683, collection \$51.95; Second Sunday 752, collection \$56.76; Third Sunday 415, collection \$36.47; Fourth Sunday 682, collection \$67.08.

Brookhaven Baptist Church: Sunday School attendance Jan. 26, 1930, 480.

Evangelist Bryan Simmons reports a good meeting held at Johns the past week, the location of Rankin County Agricultural High School. We have no church here; the meeting be held in the Methodist Church house. The congregations were good day and night. An effort is being made now to have preaching once a month by brother C. J. Olander, of Brandon. There were two professions of faith during the meeting. The singing was led by L. G. Kee.

It is said that the sale of pianos has greatly declined, and it is attributed in large measures to the radio.

The proportion of Romanist in America has been decreasing for 25 years. But in Boston and other New England places it is different.

There was a net gain of 998 in the membership of Fremont Temple Baptist church in Boston during the seven years of Dr. J. C. Massee's pastorate.

Some Laymen of the Northern Baptist Convention believe in the mission of the denominational paper. They have taken over The Baptist of Chicago and assumed all financial risk.

It is quite common for our friends in renewing their subscriptions to the Record to express appreciation of the paper. While it is not expedient to publish these kind words, they are greatly appreciated.

The Executive Committee of the trustees of the Baptist Bible Institute was authorized by their board at a recent meeting to refinance the indebtedness of the Institute this year if they see that it can be done to advantage. The banks seemed to think that it could.

There is a discrepancy between the reported gifts from the First Church of Meridian in 1929 for missions. One report came from the church and the other from the headquarters' office. Both are correct however; the explanation being that a check for the part of the amount reported was sent by the church on Dec. 31, 1929, and received at headquarters on Jan. 1st, 1930.

Don't get nervous if somebody ventures to express an opinion or make inquiry about any department of the denominational work. If there are any two things that Baptists stand for they are democracy and free speech. When Jesus commanded the stone to be taken away from Lazarus' tomb, some near relatives were mightily afraid of a bad odor. But that is Jesus way of bringing to life things that were dead.

W. A. Lowery, for years a Methodist preacher, was a recently licensed by the Baptist church at Chawnee, Okla., as a Baptist preacher.

Dr. George H. Cratcher writes the Sunday School lesson exposition for the Florida Baptist Witness. Whatever he does is well done.

The Sunday School Board has issued a new book "The Baptist Brotherhood Manual" by Dr. Dudley Isom, Layman Secretary of Louisiana. It is intended for study by classes of men.

An Episcopal rector in New York invited a Presbyterian preacher to officiate in his church at a communion service. But he was immediately reminded by the bishop that this could not be done without violating the canon law of the church.

Pastoral changes: P. C. Barnett resigns at Star to give full time to Epps, La. The church at Star has called Dr. H. M. Harris, of Clinton. C. A. Owens goes from Monroe, Ga., to Johnston. W. D. Thompson goes from Caddo to Wilson, Okla. P. B. Smith of Burden, Kan., goes to Dewey, Okla. C. G. Carter goes from Wilson, Ark., to Granberry, Texas. G. B. Smalley becomes pastor of South Royal Street Church, of Jackson, Tenn. H. H. Burton, of Cleburne, Texas, has been called to Emmanuel Church of Shawnee. H. J. Matthews goes from Mineral Wells to Marshall, Texas.

Pray for the rich. They need your prayers. They have many temptations and seductions. They are in position to do great good or great harm. Don't spend your time criticizing people who have money, envying them. Pray for them. Pray that they may see their opportunity to do good with their money. Pray that the Lord will lead them to give it in large amounts for needy and worthy objects; that they may not waste it on unimportant or worthless or selfish things. It may be that no message from preacher or editor reaches them. But God can reach them. Pray for them. Will you do it? In this way you may do as much good as if you had great wealth. Pray for them.

"FOOLS"
M. E. Dodd, D.D.,
Pastor First Church, Shreveport, La.

The Bible has a lot more to say about fools than I had any idea until I looked it up.

There is the intellectual fool who says, "there is no God," "there is no sin;" there is the wayfaring fool who says, "There is no way of life," there is the rich fool who says that material things are sufficient; there is the wise fool for whom Christ is all sufficient and who puts Christ and His cause first of all things.

The Intellectual Fool

The intellectual fool may be wise in his own conceit, but he is a fool, nevertheless, because he says, "there is no God." This is the very apex of all personal pride, egotism, and conceit. One who says, "there is no God," must have been everywhere, seen everything, and know all that can be known. Even Ingersol did not claim that superiority. He said, "I do not know whether there is a God or not and what I do not know may be God." When such behavioristic psychologists as John Broadus Watson says, "Belief in God is a superstition of the old psychology," and that "there is no proof of immortality," he does not reveal anything else quite so much as that he himself is a self opinionated, highly conceited, intellectual jackass.

The Mocking Fool

"Fools make a mock at sin." To mock means to mimic in derision, to treat scornfully or contemptuously, to ridicule. The modern mocker minimizes the reality of sin by denying its existence. The new philosophy, new thought, and most of the modern cults belong to this class of fools. The idea of sin being "a transgression of the law," and under the condemnation of God is foolishness in their sight.

Law is a transcript of the law maker's character. "The law of the Lord is perfect." God's law reveals his moral nature and perfect person. God's law, also, contemplates the existence of moral beings. The law of God is simply an expression of the nature of God in the form of moral requirements for moral beings.

To mock at sin, then, is to mock the moral nature of God, to mock the moral nature of man, and to mock at the horrible consequences of transgressing God's holy law.

The Rich Fool

The rich fool does not say, "there is no God." He does not say, "there is no sin." He does not say, "There is no way out." He simply says I am satisfied with my material possessions and with this present life. He has not learned the simplest of all lessons, namely, that material things cannot satisfy the soul.

He is, therefore, a fool, for he is told that at the very height of his folly his soul shall be required of him. He is a fool not to recognize the source of his wealth. His wealth comes from the soil, the sun and the showers, all of which God provides. God has even provided the brain and brawn with which the man could translate natural resources into personal possessions of wealth. He fails to recognize the relationship of his soul to the good God who has given him his wealth. He is, therefore, a fool.

Wherein is he a fool?

(1) In giving all his time and energy to making money. In valuing money above manhood, coin above character, getting above giving. (2) In retiring from business, giving up active life, and seeking to live selfishly the rest of his days. (3) In thinking that all he made was his own. (4) In thinking he could satisfy his soul with "eat, drink and be merry." (5) In forgetting that he cannot carry what he has with him into the other world.

The Wayfaring Fool

Mankind has lost its way. The highway of the King has been forsaken for the by-paths of men. And, having lost the way he has lost life, (Gen. 2:17, Rom. 5:12-14), lost fellowship with God (Gen. 3:8-9), lost fellowship with each other (Gen. 3:12, 4:18), lost rulership of earth (Gen. 1:28, Ps.

8:6), lost harmony of creation (Gen. 3:18-19); Rom. 8:19).

But Christ who is THE WAY came to the earth to restore all that man had lost and to point the wayfarer back. Christ came to restore life, to restore the divine nature, to restore fellowship, to restore relationship, to restore harmony and peace. He offers the benefits of all that He did to the wayfarer and the way is so simple that though he be a fool he shall not err therein.

The Wise Fool

Paul was the most dynamic intellect of all time. Modern intellectual fools would be pygmies in his presence. He spoke of himself as a fool for Christ's sake. He is a wise fool because he did just the opposite of what all other fools do. He did not say there is no God because he had known the God of his fathers, and he had also seen the God whom Jesus Christ unveiled. He did not mock at sin because he knew by experience and observation something of its own deadly and damnable reality. He gave up material possessions and counted all those but loss that he might win Christ, and, therefore was no rich fool who put possessions above spiritual and eternal values. He knew there was a way out of the maze of sin and suffering and sorrow and that way was in Jesus Christ, and was, therefore, no wayfaring fool.

He was wise, not in his own conceit, but in that humble attitude toward God and devotion to spiritual things which is the acme of all wisdom. He found that Christ could deliver from sin, could strengthen in the time of temptation and could comfort in sorrow and give peace amidst life's storms. He, therefore, learned more than all the ancients and found what no man by searching has ever been able to learn.

He discovered through personal experience that faith in Christ was a constructive force working within which could produce character and conduct such as no other force in the world could do. He observed that it was this constructive force of spiritual vitality and faith which had produced Noah and Abraham and Moses in the midst of a wicked and perverse generation. It is this same constructive force which produced Peter, Carey and Livingston, and all that other galaxy of sainted souls which have risen to sublime heights of sacrificial service and blessed the world by their having lived. To see and recognize this fact in history, to realize its importance in one's own life, and to act accordingly may seem foolish to the worldly wise, but it is the very height of heavenly wisdom.

Paul was wise even though looked upon as a fool by the sordidly selfish because his course of thought and conduct led to the best end. Judas took the other course, thought only of material things, lived sordidly, and died disgracefully and despised. Paul chose the wise course and was able to say, "Henceforth there is laid up for me a crown of righteousness." Byron chose the worldly way and was forced to say at the end,

"My life is in the yellow leaf,
The flowers and fruit of life are gone,
The worm, the canker, and the grief
Are mine alone."

Tennyson chose the Pauline way and was able to say:

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.
"For though from out our bourne of
time and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

—Western Recorder.

A BAPTIST CONFERENCE IN SOUTHERN ITALY

My husband and I have just attended a meeting of our ministers in Southern Italy, held at Bari. They all came in response to a circular letter which was sent by the Executive Committee and did not exactly know what the summons meant. Some arrived with little grudges and grievances, but when the meeting opened with prayer, the spirit of union and understanding became manifest. Each morning our pastors gave a report of their fields, telling of their problems and opportunities and then followed an open discussion. As usual, each brought his own personality—the pessimist, the one who had to speak every five minutes, the genial good-natured brother who wins sympathy by asking little for himself and being so responsive to the wishes of others. I followed the meetings with great interest. Though the section of country represented is not large, the needs vary much. The material difficulties arise chiefly from lack of equipment. The preaching halls are too small, in out of the way streets. One pastor said he was often obliged to ask the members of his church to please stay away from the hall, so as to allow room for the unconverted—as Spurgeon used to do, but with a difference! Others need harmoniums. The baptistries are conspicuous for their absence and often the rite has to be performed in a bath tub. In Bari, which is a city of 100,000 inhabitants and becoming very modern with a new university and large sea port in construction, there is no way of filling or heating the baptistry save by hand and small petroleum lamp. One minister who lives in a town nearby was put to how to baptize. Becoming friends with two families who work on the roads and were constructing a house for their use and washing tank of cement, he begged them to make the last of such dimensions so it could be used for baptisms. This was done and the congregation gathered for an "agape" in the yard and then four were immersed. The service proved to be solemn and decent. They had all come from long distances in the local carts. This town is in "Magna Grecia", where the natives know and value artistic beauty. American brethren expect results without "the straw to make bricks", while in America, which is largely Christian, churches of \$100,000 and more are continually built.

In the smaller places in Southern Italy, marriage is the only career for a woman, so often the parents will not allow their girls to join our churches, as young Roman Catholics would not have a Protestant wife. There is little choice of men in our evangelical congregations.

The spiritual difficulties are chiefly due to the lack of the possibility of reaching the unconverted in a land where open air meetings are not allowed and gatherings in the private homes are forbidden. Roman Catholics do not easily enter an evangelical hall. Just now a great propaganda is being made against us from the pulpit by the press and by the priests, begging the "faithful" to destroy our tracts and Bibles before reading. In Southern Italy a large per cent of the people can neither read nor write. One of our pastors who had much difficulty in getting punctuality in attendance at the services, promised his people if they would come in time, he would devote fifteen minutes before services to telling them of current events and also explaining the various decrees and proclamations posted up on town walls, which were incomprehensible to them. This has proved both efficacious and popular.

Another problem is the financial question. Often the people are so poor they cannot contribute to the collection and therefore are ashamed to come to church. One pastor whose congregation is largely agricultural, told his people: "When you scatter your seed, always sow a portion for the Lord."

Another obstacle to our program is the lack of a sense of sin which must precede conversion, here people think that unless they have committed

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Housetop and Inner Chamber

It is said that the word "please" in telegrams costs Americans a million a year. The lack of politeness is still more expensive.

You may listen in on Coleman's Gospel Song Broadcast Sunday evenings 9:15 to 9:30 Central time over WFAA, 800 kilocycles.

There are said to be 200 preachers in California without pastoral work. There are probably half as many Baptist preachers in Mississippi not in the pastorate.

The State Convention Board of Louisiana refinanced their bonded indebtedness recently. A Shreveport bank took the bonds at 95 with six percent interest.

The Message says Mineral Springs Church, near Ruston, La., has just dedicated a beautiful new church with practically no debt. Rev. M. A. Price is pastor.

A. L. New, a B. B. I. student, reports that his church at Center Point in Louisiana will have ten acres in cotton planted for the Lord by members of the church.

Dr. George W. Truett has always expressed faith in the mission of the Baptist paper. A few weeks ago he showed his faith by his works in having his church take 1000 copies of their State paper.

Only three Sunday School reports came to us for Jan. 19. They were from Okolona, attendance, 130; and Clinton, attendance, 188; Brookhaven, 270. A good many seem to have frozen up—Cold feet?

A good layman walked into the Baptist Hospital in Jackson the other day and handed superintendent a check for \$150.00 and told him he might furnish a room with it. There are more places where money can do good today than ever in the world before.

A thief broke into the Brookhaven Church office on a recent Sunday night and stole the offering for the day. Pastor Crittenden thinks it well for churches to be on the lookout for him. Also it would be well for the church treasurer to put the money in a safe place.

The Church Administration Conference provided by the Louisville Seminary will include Preaching and Missions and Church Administration. The speakers are nationally known. Fifteen states were represented in a similar conference last year, pastors, and other church workers. See the advertisement on another page.

Dr. W. D. Nowlin of Arcadia, Florida, becomes editorial writer for the Florida Baptist Witness, relieving brother P. L. Johnston for other necessary work in the conduct of the paper. Dr. Nowlin was once editor of the Western Recorder and is well known among Southern Baptists. He will be happily welcomed among the ink spreaders.

In his message Sunday morning Pastor James B. Leavell of the First Baptist Church, Houston, recounted that during his pastorate a line of people has been received into the church long enough to extend ninety two city blocks of two hundred and fifty feet each, those in line standing one yard apart, no street in Houston being long enough to accomodate the line. The line would be over four miles long. During the twelve years 7,734 have united with the church, 2,014 of them by baptism. More than \$960,000.00 has been raised during these years. The present year will pass the One Million mark in gifts. Over twenty young preachers have gone forth to labor, and as many special workers. The pastor is very buoyant for the future because of the coming of Mr. Edgar Williamson to be the administrator of the organization side of the church.

O. W. Yates becomes president of Bethel College in Kentucky. He has served several years as Dean and Acting President.

Southern Baptists sustained a great loss in the death recently of W. E. Entzmenger in Brazil. He had been one of our best missionaries for a generation.

Dr. W. D. Powell preached the dedication sermon at Beckley, W. Va., recently. It is a prosperous mining community. The church cost \$200,000, of which \$28,000 was raised on the day of dedication. Dr. Powell made a great address on Foreign Missions. Three were received for baptism. We have never seen any man of his age that could do more work.

Dr. Hamilton of the Baptist Bible Institute tells of coming upon an Italian in New Orleans who tried to tell him of the blessing he had gotten from the preaching of one of the Italian students in the Institute. But his knowledge of English was so poor that he found difficulty in making himself understood. Finally in a determined effort to show what had been done for him he clamped his eyes shut with both hands to indicate that was the way he was before hearing brother Chiochio preach and then with great joy he pushed his eyelids up to say this was what happened to him under the preaching of the gospel.

We have just had the privilege of having with us, at the First Baptist Church of Oxford, Bro. Jacob Gartenhaus, Evangelist to the Jews.

Although Brother Gartenhaus came to us on one of the coldest Sundays we have had here for years, yet the house was well filled for the morning service, and chairs were placed in the aisles at the night service. His messages are deeply spiritual, Christian in spirit, and very helpful. It would do any church good to have him. Our people at Oxford feel grateful to the Home Mission Board for letting him come to us for one Sunday. We commend Brother Gartenhaus most highly.

—Frank Moody Purser.

A copy of Leake County Associational minutes just received shows 21 churches with 1,915 members. The number of baptisms in the past year was 115. Two thirds of the churches gave to the cooperative program \$1,664.02, and for all missions \$2,623.52. Fifteen churches have Sunday Schools. Thirteen have B. Y. P. U.'s. The largest number of baptisms is reported by Center Hill Church, 19. Then Rocky Point 13; then Friendship, Good Hope, New Hope and Standing Pine eleven each. The largest contribution to missions was from Walnut Grove, \$960.68. Next was Friendship, \$392.73. Carthage Church gave most to all objects, giving \$17,123.29 to the building of a new house.

Every year the First Baptist Church at Corinth, T. W. Young, Pastor, issues a printed report of the year's work. This includes separate reports from the Pastor, Church Clerk, Treasurer, deacons, Trustees, Financial Secretary, Sunday School with details from each department, B. Y. P. U. and Woman's Society with every circle and auxiliary and official; and from the choir officers. If there was anything missing we didn't discover it. The pastor sums up his year's work in a felicitous manner. Every member may know how the church is getting on, and what each official is doing. There were 26 added to the church the past year. Present membership 690, of whom 506 are resident members. A detailed statement of contributions is given, also number of contributors and subscribers to the budget. The total amount of money raised was nearly \$15,000, divided almost equally between local support and gifts to denominational work. Pastors could be profited by getting a copy of this report and studying it.

Brother Joe Canzoneri is leading the singing and otherwise helping in a meeting at Cynthiana, Ky., Jan. 26-Feb. 9.

Some time ago I received a tract on "The Way Out" by Mr. N. T. Tull of the Baptist Bible Institute of New Orleans.

I wish to say that I have read Brother Tull's argument, and my reactions have been most favorable. He is right when he says that the budget will not do all our work. It has been over-worked in Arkansas in some instances and quite under-worked in others. I am in hearty agreement with him when he says that only operating expenses or maintenance should be included in the budget. It is also my personal conviction that in order to take care of our institutions, endowment needs, and special objects, we must make special appeals to our people.

I am going to make some recommendations to our Executive Committee next week along the line set out in Brother Tull's tract. My recommendations will deal with designated funds sent to this office for operating expenses of Southwide and State Causes. Brother Tull is right when he says that such moneys should be counted within the budget.

I am,

—T. D. Brown, General Secretary,
Arkansas Baptist Convention Board.

Some student of government has recently seriously proposed a government by the interests in the United States, that is a Congress composed of representatives for the diverse industries in the country. We have seen nothing proposed which would be more subversive of the welfare of the people. The interests are so interlocked as to make it impossible for them to be represented separately. And they are so manifold and diverse that their election would be impossible and their cooperation as much so. There could be nothing but confusion and strife; or else logrolling and compromises and bargaining that would be subversive of the public good. And where would the preachers come in and lawyers and doctors and housekeepers and on down the list? One serious hindrance to popular government today, government by the people, of the people and for the people, is the tendency to forming "blocs" in Congress and legislatures. That sort of thing is like an undigestible lump in the stomach politic. The seesawing that has been going on for a year in Congress is due to this incipient government by representatives of the interests. The Eastern manufacturers and the Southern and Western farmers are in perpetual turmoil. The distinction between Democrat and Republican is hardly discernible on many issues. The Democratic Senator from Boston is just as anxious for a high tariff on shoes as ever a Republican was. Party principles are ignored and party lines are hardly visible. It is a game of grabbing and swapping, and all because men are actually speaking for the interests instead of the people who are supposed to elect them.

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PASTORS and Other Denominational Workers

The Second Annual CHURCH ADMINISTRATION CONFERENCE of The Southern Baptist Theological Seminary, majoring in PREACHING, MISSIONS and CHURCH PROBLEMS, and featuring DRS. TRUETT, LATOURETTE, RAY, LAWRENCE, BURROUGHS, ALLDREDGE, CARVER, DOBBINS, WEATHERSPOON, MISSIONARIES, SUNDAY SCHOOL BOARD WORKERS and OTHERS, will be held March 10-21. No fees. \$2.00 a day for meals and room. Make reservations now. Request further information. Address REV. CHAS. F. LEEK, Secretary, 2825 Lexington Road, Louisville, Kentucky.

Editorials

THEORY OF RELATIVITY

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No, this is not about Mr. Einstein. It's better and more practical than that. We would probably not understand Mr. Einstein's theory if he should undertake to explain it to us; and it is not worrying us much. Let the physicists and the philosophers do the worrying.

What we are concerned about is the relative value of different departments of our work; how to measure the pressure of obligations that crowd upon us and clamor for precedence in consideration of their claims. The obligations on churches and individual Christians are many in number and diverse in kind and probably different in the weight of their claims on us. This is a problem in every day duties which we have to work out as we face them constantly.

But we are thinking now of the matters that concern us as a denomination, the departments of work into which we have divided the churches' cooperative work. First of all every church must face seriously and seek honestly to solve the problem of the relative or comparative demands of local and general work. Just now this question seems acute, if not distressing. The statement is widely made and generally accepted that our denominational interests are suffering because the churches are spending most of their money on local demands.

We are not proposing to act as arbiter of any man's conscience in this matter, nor adviser to any church. All we are insisting upon is that it be made a matter of earnest study and honest prayer to know the will of God. That the expenditures for local needs have multiplied is amply proved. That the offerings to missions have fallen off fifty per cent is as easily demonstrated. Are we keeping them in balance or do the scales show an ominous tilt? Is this the will of God? Is this what churches are for? Can we go on in this way and not expect the kingdom to be taken from us and given to some one else?

That enlargement of local claims was right and inevitable we are not now questioning. That the modern methods of conducting church work necessitate new and large equipment is plain to everybody. How far shall this go? What we are here insisting upon is that we shall not drift blindly into changes but that we shall carefully consider the relative needs and the real mission of a church of Christ. To be sure it is an obligation to provide for the training and development of our people in the local churches. But we raise the question, are we not in danger of having spiritual athletics in our churches as physical athletics in our colleges, not primarily to prepare for the life work and the life mission, but for the exhilaration of the exercise. If the ultimate aim of all our local work is that we may speed the day when the kingdom of the world shall become the kingdom of Christ, well and good. Otherwise it falls short of the purpose of Christ. We raise the question, is it well to spend four times as much on preparation to do the work as we spend on doing the work?

But this theory of relativity goes further than the comparison of gifts to local and general objects. It has to do with the keeping in proper balance the various items in our denominational program, the comparative estimate of their worth and the responsibility for their maintenance. For example here is a group of interests we call our state work; and there is a group of interests which we call our southwide work, that is interests which are supposed to lie on the hearts of all Southern Baptists alike. These are boards and institutions looking after foreign missions, home missions, old preachers and theological education. Among them also have been included for several years the hospitals in New Orleans and El Paso.

These southwide institutions, if supported at all, must be supported by the same people who

in the several states support the state objects. The only difference is that the affairs of these southwide institutions and boards are administered by men appointed by the Southern Baptist Convention while the state institutions and boards are administered by men appointed by the State Conventions. But their support comes from the same people, and the same people determine their policies.

There has grown up unconsciously the conception that the state institutions are nearer to the people and that the people's primary responsibility is to the state institutions, letting the southwide boards do the best they can. It is not true in fact that the state institutions have a prior claim on the people. The Southern Baptist Convention is made up of messengers of the churches just as the State Conventions are; and the churches are as much responsible for the southwide causes as they are for the statewide causes.

In Mississippi for example we do not have a state mission board but a state convention board. And the state convention is as much committed to the support of the southwide objects as it is to the state objects. Recognition of this truth is seen in the fact that the salaries of several state men are paid out of all funds collected, both state and southwide. We are supposed to be equally interested in them all.

In spite of these fundamental truths there is a growing tendency in many states to push aside the southwide objects until the state objects are taken care of, as if these were a primary responsibility. Here are some striking examples of this growing tendency. In Georgia for example, where in theory there is a 50-50 distribution between state and southwide objects, it is said that in fact nearly \$100,000 was taken out of the cooperative funds for operating expenses and fixed objects within the state before distribution was made of the remaining \$150,000. In Arkansas it was worse, and in Louisiana it was worse. In every state, it seems that something comes out for state items before distribution is made. The amounts differ.

Now it seems fair and just that the necessary funds shall be deducted for such items in the state as serve all the interests alike. That is not the point of complaint. Certain salaries are paid men who work for the whole budget. But the pinch comes when to take care of certain causes within the state a fixed sum is taken out before distribution is made of the funds to all objects on an agreed percentage. And this on the plea that we have got to take care of our own state institutions, and let others take care of themselves. What we are pleading for is that we are to recognize these others as ours in the same way that the state institutions are ours.

A local church is doing wrong if it lets the Orphanage starve till they can pay for a good church house. And a State Convention is doing wrong to let the heathen die in their sins while they pay for a rose garden around their kindergarten. Let us look to see where the direst need is, and where the greatest good is being accomplished in the worldwide kingdom work.

AT THE BAPTIST BIBLE INSTITUTE

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Brethren over the South are anxious to know the prospects of the Institute at the opening of the new year. On Jan. 21 the board of trustees met in New Orleans. They came from Washington City to New Mexico. A few state representatives were missing and missed. We have never seen a more serious and determined group of men. Some of them at least came from long seasons of prayer. Every member of the board led in prayer at the opening of the meeting. They continued in session from nine in the morning till seven in the evening, only recessing for lunch. The executive committee had been in session for a good part of the previous day. On this committee are some of the best laymen and business men in New Orleans.

The President's report showed a good increase in the number of students this year over last year. The Business Manager's report showed that the operating expense of the institution was

within the budget and the receipts for that purpose. Also it was shown that the practical work of the students was resulting in an average of five conversions daily in their places of service in the city, and the young preachers have outside the city baptized over 800 people within the past year, several times as many as were baptized in any district association in Mississippi. The growth of Baptists in this city since the Bible Institute was established is not paralleled anywhere else in America or on any of our foreign mission fields. It is by all odds the most productive mission enterprise that Southern Baptists have. May the Lord save us and them from boasting.

But even in the midst of this spiritual prosperity there is the note of financial distress. The emergency appeal made by special authorization of the Southern Baptist Convention brought temporary relief. It enabled the board to pay off the note at the bank for \$30,000 and the interest on all indebtedness up to date. But on the first of February another installment of the bonds falls due and the interest on the whole indebtedness. For this there was no relief except to make a personally endorsed note, as last year, and pray and plead for deliverance.

In order to make every possible cut in expenses the President of the Institute suggested that his salary be reduced by \$1,000. This was done with deep regret and poignant pain. Then the salary of every professor who is head of a department was reduced by \$600. And then it became evident that it would be necessary to save further by eliminating one of the professors. To the regret of all it was voted necessary to discontinue the services of Dr. R. P. Mahon, who has been with the Institute almost from its beginning. And then the Executive Committee was authorized if they saw it necessary on July 1 to still further reduce the budget. Another economic expedient was adopted providing that until the note of the trustees was met no financial aid should be given students and no loans made to them. The only aid open to students for the time being will be in paying them for work done or in providing scholarships for them by any who may assume their support.

Surely these measures seem sufficiently drastic to satisfy the demands of the most economically minded. A spirit of sacrifice and devotion to duty characterizes the faculty and student body. The faculty members have shown a willingness to increase the amount of work done even on diminished pay. It is marvelous that the number of students has grown with the limited help they have received. Scotch, Irish, French, Spanish, Italian and American students work together in class rooms and on mission assignments.

Like the breaking of day after a dark night came a gift to the Institute while the board of trustees was in session. A check from Mrs. Bottoms of Texarkana, Ark., was received for \$4,000. This was hailed as the earnest of the Father's blessings which are confidently looked for in large measure in the days ahead and the years to come.

From reports submitted at the annual meeting of the First Baptist Church of Meridian, we find that during the year 1929 the Church had 171 additions of whom 65 were for baptism. During the year the church lost by death, letter and otherwise 76 making a net increase of 95 for the year. The total membership of the church is 1515 of whom approximately 300 are non-resident.

From the annual financial statement it was shown that the total cash available of the church for the year was \$37,680.61 of which amount \$9,085.53 were sent to Dr. Gunter, \$2,947.00 were expended in mission work in Meridian and in gifts sent direct to denominational agencies making a total for all missionary purposes during the year 1929 of \$12,032.33.

The report of the Sunday School showed the average attendance for each Sunday of the twelve months was 671. Our Sunday School has held the A-1 Standard Award of the Baptist Sunday School Board for the past three years. During the year 270 teacher training awards were given.

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WHO IS, AND WHO WAS, AND WHO IS TO COME

Thus does the Lord himself proclaim himself as the One Eternal Being. And thus do the "four living ones" proclaim Him "day and night," as the unceasing tribute of worship from the whole sentient and conscious creation.

The Bible is not fond of abstract terms, but speaks in the language of the people to tell us about God. A child will understand better the nature of God from speaking of Him as the one who is and who was and who is to come, than if we simply say that God is eternal. How beautiful and striking is the expression of Moses in the Ninetieth Psalm: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth; or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

The eternal nature of God becomes a necessary conception of Him and article of our faith when we have come to know Him as Jehovah, or the "Living One." Because He is the Living One, the one in whom is Life, it follows that there could never have been a time when He did not exist and can never be a time when He will not exist. Jesus said of the Father that "He hath life in Himself." Paul after speaking with gratitude of his own salvation (I Tim. 1:12ff) breaks forth into praise of God: "Now unto the King, Eternal, Immortal, Invisible, the only God, be honor and glory forever and ever. Amen."

Again Paul speaks of "God who giveth life to all things"; also, "The blessed and only potentate, the King of Kings and Lord of lords; who only hath immortality, dwelling in light unapproachable, to whom be honor and power eternal. Amen."

John, speaking of the Word as one with God, says of Him, "In Him life was and the life was the light of men." And James speaks of Him as the Father of lights with whom there is no variableness, neither shadow that is cast by turning.

The reason here for insisting upon a clear apprehension of the eternity of God is that one who lacks this does not have the knowledge of God. There can be no true and adequate conception of God which does not include this. Not to know this is not to know God. We cannot exercise absolute faith in a being whose existence began at some time in the past or may terminate some time in the future. If he giveth life and breath to all things; if in Him we live and move and have our being, then there can be no immortality for us, no eternal life, unless He is eternal and immortal. Jesus says "Because I live, ye shall live also."

In Isaiah it is said, "With everlasting kindness will I have mercy on thee, saith Jehovah, thy Redeemer. For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee."

But someone may say the conception of eternity is beyond the capacity of the human and finite mind to take in. Very true. We go to the edge of the abyss and look out into the infinite. It is this very transcendence that awakens in us the sense of awe, of reverence, of worship. Worship is the contemplation of that which is infinite. We worship God because He is beyond our little understanding. You will notice from the above quotations from the Bible that the vision of God's eternal nature provokes the voice of praise and adoration. Look up the word "Amen" in the Bible and see how many times it concludes some declaration of the eternity of God. If worship is a lost art in our lives, let us return to the contemplation of Him who is the Alpha and the Omega, the beginning and the end, the One who was and who is and who is to come, The Almighty.

A BETTER PRIESTHOOD

—o—

In a recent article in these columns attention was called to the frequent recurrence of the word "better" in the Epistle to the Hebrews. In that comparison was between Jesus and the angels, which is the subject of the first two chapters of the Epistle. But even in those chapters while comparing Jesus with the angels it was not easy for the writer of Hebrews to refrain from the mention of the priesthood of Jesus, which comes in for larger treatment in the subsequent chapters. In chapter one he speaks of "when he had made purification of sins." In the second chapter we find this reference to the same: "Jesus because of the suffering of death crowned with glory and honor, that by the grace of God He should taste of death for every man." And again, "That he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."

Following the chapters the Epistle makes the comparison between the priesthood of Jesus and that under the Mosaic law. The word "better" here is found in 7:7 where it is said in comparing the priesthood of Jesus with that of Aaron, "The less is blessed of the better." But it is impossible to speak of the priesthood of the Old Testament without mention of Moses. Moses was justly held in very high esteem, by the Jews, and the greatest difficulty they had in the acceptance of Jesus was that this seemed to supplant or discount Moses. This difficulty had to be faced squarely. And it is done in this epistle. There is no effort to depreciate Moses or rob him of any just honor. He is here declared to be "faithful in all God's household." But notice that it was "as a servant." He was a servant of God and of His people. But Jesus is counted worthy of more honor than Moses as he that established the house hath more honor than the house. In this house Jesus is the Son and not the servant. It becomes very important therefore, that we give heed to what he says, even more so than the Israelites should hear Moses.

Jesus as a priest has every requisite that the Jewish priests had, and more and better qualifications. He was as human as they were, having been in all points tempted like as we are. He is "taken from among men." He "can bear greatly with the ignorant and erring, for that he himself is compassed with infirmity." He is "touched with the feeling of our infirmities." On this account we may "draw near with boldness unto the throne of grace that we may receive mercy, and may find grace to help us in time of need."

Another respect in which Jesus is declared to be as good as the Aaronic priests was that he, like them, was "called of God, even as was Aaron." No one could enter the priesthood by his own choosing. "So Christ glorified not himself to be made a high priest." But God said to Him "Thou art my Son; this day have I begotten thee—thou are a priest forever."

But there are other respects in which the priesthood of Jesus is shown to be better than or superior to the old. One of these is that he is inducted into the office by an oath of Almighty God. "The Lord sware and will not repent. Thou art a priest forever." "For they indeed have been made priests without an oath; but He with an oath." Thus with all solemnity, with all binding assurance, Jesus is put into the office of high priest. "By so much hath Jesus become the surety of a better covenant." "The oath is final for confirmation." Wherein God being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement who have fled for refuge to lay hold of the hope set before us."

The other, and perhaps the chief respect in which the priesthood of Jesus excels that of the Jewish priests, is that he is "a priest forever." That is, this priesthood is "unchangeable." "They indeed (the Jewish priests) have been made priests many in number, because that by death

they are hindered from continuing; but He, because He abideth forever, hath his priesthood unchangeable." For the law appointeth men as high priests having infirmity; but the word of the oath which was after the law, a Son perfected forevermore." He entered in once for all into the holy place having obtained eternal redemption."

On the basis of his permanent priesthood there are no chances for failure or disappointment to us in his work. "Wherefore also he is able to save to the end (without a break) them that draw near unto God through Him seeing He ever liveth to make intercession for them."

—BR—

Dr. W. W. Hamilton, president of the Baptist Bible Institute, of New Orleans, was, through last week, with many of the churches in South Carolina. On Thursday morning, January 9, he spoke to a gathering in the First Baptist church of Greenville. It was our pleasure to be present and hear him. There were about one hundred who came in from the city and from churches surrounding Greenville. Dr. Hamilton spoke in the interests of the special offering that his institution is seeking from South Carolina churches on Sunday, January 26. He explained fully and very carefully the debt situation of his institution, but he took up most of the time in telling of the unusual work that the Bible Institute has done and is doing in New Orleans and the surrounding country. It is our opinion that every single Baptist in South Carolina would do something for this cause if they could hear Dr. Hamilton. The editor of this paper is, we suppose, in a typical position. The pressure upon him for gifts has been to such an extent in recent months that he had decided that it was simply out of the question for him to do anything for this cause at this time, and he had reached this decision, not because he had any antipathy to the institution, for he has always genuinely believed in it and loved it, but simply because he did not know where the money would come from, if he should subscribe or purpose to give. And yet—after listening to Dr. Hamilton he changed his mind. He could not help but change it. The situation is such there that one who knows it, cannot refuse to give to it without refusing a very clear message of Providence itself, and all of us must hold our private affairs subject to such changes as Christ's providence indicates. Brethren, it does not make any difference how many other things are calling on you at this time, this call is a call of our Lord, and we beg you to hear it. Later: A letter from Dr. Hamilton asks us to express his heart-felt thanks for the reception given him and his message by the pastors and churches of South Carolina.—Editor Baptist Courier.

—BR—

THE AWAKENING
By Clyde Edwin Tuck

—o—

There is a fresh mound on a distant hill
Where lie white floral wreaths, unwilted still,—
Across my heart the summer wind blows chill.

Can home be home without your presence there?
Can roses smell as sweet or be as fair?
Can good or joy be mine unless you share?

But now you understand, and all is well;
If you have gained, although I lost when fell
Fate's heavy hand, I shall no more rebel.

I would not call you back to tread with me
The world's strange road—love must unselfish be.
Doubt's veil for you is lifted, you are free.

Life's riddle has been solved, the dream made plain,
Forgotten now earth's discord and its pain,
Forgotten, too, each petty loss or gain.

For you the great illusion now is o'er—
The grave you feared is but the open door
That leads to life in God for evermore.

READING THE BIBLE IN 1930

By Pastor R. G. Lee

What a great book the Bible—the greatest in all the world. The Bible has been translated into EIGHT HUNDRED AND FIFTY-TWO languages, according to the report of the American Bible Society in 1929. We ran across an article the other day which told us something about the use of the Bible by the Presidents of the United States. Note the following:

It was an attorney for the Soviet government who made application at Albany for a charter for an Anti Bible Society. How different the tradition of America!

The appropriateness of MR. HOOVER'S inaugural Bible verse, Proverbs 29:18, was obvious and gave great relief and satisfaction to patriotic Americans; "Where there is no vision, the people perish; but he that keepeth the law, happy is he." The verses chosen on like occasions by his predecessors show both acquaintance with the Scriptures and reverence for them.

COOLIDGE, remembering how his grandfather used to read John 1:1-14 to him in the Vermont farmhouse, selected that passage for his inaugural Scripture.

HARDING chose Micah 6:8. "What doth the Lord require of thee, but to do justly, and to love mercy, and talk humbly with thy God?"

In the stress and anxiety of war-time PRESIDENT WILSON chose Psalm 46:1, "God is our refuge and strength, a very present help in trouble." The text for his first inaugural was Psalm 119: 42-46.

TAFT'S passage was 1 Kings 3:9-11, from Solomon's prayer; "Give therefore thy servant an understanding heart to judge thy people that I may discern between good and bad." "Be ye doers of the Word, and not hearers only" (James 1:22) was THEODORE ROOSEVELT'S characteristic selection.

MCKINLEY chose Proverbs 16:20, 21: "He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he," for his second inaugural, 2 Chronicle 1:10. "Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great?"

CLEVELAND'S selection was Psalm 112: 4-10, beginning, "Unto the upright there ariseth light in the darkness"; for his second inaugural Psalm 91:11-16 with the verse, "I will set him on high, because he hath known my name . . . I will deliver him, and honour him."

HARRISON chose Psalm 121 with the verse, "My help cometh from the Lord, which made heaven and earth."

ARTHUR'S selection was the appropriate passage Psalm 31:1-3: "In thee, O Lord, do I put my trust; let me never be ashamed . . . For thy name's sake lead me, and guide me."

GARFIELD'S was Proverbs 21:1; "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."

That is perhaps enough to show the temper of the men who lead the American people. May our reverence for the Word of God be upheld and strengthened as the years go by.

BR

Golden Anniversary of married life comes to comparatively few and is a memorable occasion. This was the privilege of brother and sister H. E. Merrill, of Carrollton, on January 22. They have been greatly blessed and very happy. All their children and grandchildren are living. He is clerk of the Baptist Church and in other ways honored by his friends. They are natives of Carroll County. May the Lord add yet many happy years.

BR

Dr. Len G. Broughton has begun again the Bible Conferences at the Tabernacle Baptist Church in Atlanta which proved so popular and helpful during his ministry there a good many years ago. This year the conference will be held March 16-30. The conference speakers include Dr. G. Campbell Morgan, Dr. A. T. Robertson, Rev. Jno. Lake, Prof. E. O. Sellers, Rev. J. Alford Kaye, Rev. L. Sale Harrison, Rev. F. Crossley Morgan, Rev. Harry Strochan and Rev. T. F. Calloway.

AN OLD TESTAMENT VERSE

By James E. Dean

—o—

"A false witness that speaketh lies,
And he that soweth discord among brethren."
"Heaviness in the heart of a man maketh it
stoop:
But a good word maketh it glad." Prov. 6:19;
12:25.

We have here two interesting examples of the vivid picturesque nature of the Hebrew language, and two contrasted methods of dealing with it in translation. The first verse describes one of the six things which the Lord hates, "A false witness that breathes lies," for this is exactly the meaning of the original. We would prefer to say "breathes out" lies, but this is not the exact meaning. The idea is that of a man whose very breath is falsehood, all that he speaks is untrue. Hence the translation is not incorrect, though it lacks the vivid picture nature of the Hebrew. But the next line is literally translated, preserving the original force and picturesqueness—"And he that soweth discord among brethren." Some less poetic modern would say, "He that stirs up strife among brethren."

In the second quotation above we have a literal translation of the original figurative language of the ancient poet. But we are likely to be entranced by the beauty of the poetry and so forget the commonplace but significant fact. The meaning is practically, "Anxiety in the heart of a man depresses it." It is not literally "heaviness" in the heart, neither does the heart actually "stoop"; these are poetic and literary terms and unless we think on them long enough to express the thought in ordinary modern language we are likely to miss much of the meaning. On the contrary, "a good (or kind) word makes it glad" or happy. How ready then we should be to speak the kind encouraging word and thus bring joy to anxious troubled hearts all about us!

Thus in some cases the picturesque concrete terms of the Hebrew are passed up and not indicated in our English translations. In many other cases we have the original faithfully represented, and are likely to fail to grasp the simple practical nature of the observation because of that very fact.

Baptist Bible Institute, New Orleans.

BR

WHEN AND WHERE IS BROTHER BOYD GOING TO LIGHT??

—o—

Some of us Baptists are getting real nervous reading the continued story that is running by the week and by the yard in the valuable columns of our good Baptist Record over the signature of Brother J. L. Boyd of Pickens, Miss. Sometimes we get all keyed up to a high pitch thinking that just ahead he is going to say something sure enough—"spill the beans," so to speak; but Lo, and Behold! before we know it, his pen has glided around the very spot where we thought is was going to happen, and is sailing gracefully on through a nebulous atmosphere.

Several years ago when the G. M. & N. R.R. (then the M. J. K. C.) was new, the writer had occasion to ride a few of their trains in the winter time on the northern end of the line, and can distinctly remember how adept those engineers were in easing their trains down in the holes in the track, and picking them right out again with almost full speed ahead. Those boys should have had medals of the shiniest kind for their wonderful skill. It seems that Brother Boyd is almost as wonderful with the pen as those engineers were with the throttle.

The Baptist Orphanage, the subject of Brother Boyd's dissertations, is just now a burning issue —like the Burning of Rome; and yet Brother Boyd is sitting up there at Pickens fiddling away thousands of needless words for The Baptist Record to publish week after week.

What is he driving at in this crisis, anyway? "Where is he gwine ter drap," as the negro would say. From the way he is riding the fence some think that he would make a good superintendent for the orphanage. R. N. Whitfield, M.D.

Continued from page 2

ted the grosser crimes, that they are not sinners.

In spite of difficulties, suffering, opprobrium and poverty, our ministers are laboring faithfully and their hearts are in the work.

Time and thought were given as how best to deepen the spiritual life, to increase our membership and overcome local difficulties. The addresses were clear and practical.

In the States you have great conventions on every side, but among our handful of Italian believers, it has not been possible, for lack of funds. Now it is decided that the ministers in sections must meet together once every year.

Each night of the assembly a public service was held, with an excellent sermon and appeal to the unconverted. Our meetings brought all of our workers into closer touch, with deepened spiritual purpose and uplift, and an intense desire to do more and greater things for the Kingdom of God. Our Southern Baptist Convention was remembered in prayer with love and gratitude.

Please remember us, be patient with us, help us and Italy will be blessed!

Susy Whittinghill, in Religious Herald.
Rome, Italy.

BR

SOME BAPTIST FACTS

—o—

The first modern missionary was William Carey, a Baptist.

The first foreign missionary from America was Adoniram Judson, who became a Baptist on his way to India. He sailed in 1812.

The first churches organized in India, Burma, and China were Baptist churches.

The first complete Bible for the Chinese was printed on a Baptist press.

The first Negro missionaries ever sent to Africa were Baptists.

The first translations of the Bible into foreign languages were Baptist, and we have translated it into more languages than any other.

The first foreign missionary society ever organized was a Baptist foreign mission society in England in 1792 at Kettering, England.

The British and Foreign Bible Society was founded by John Hughes, a Baptist.

Vassar College, the first institution of higher learning for women, was founded by a Baptist, N. J. Jewett, with money furnished by Matthew Vassar, a Baptist.

The first two presidents of Harvard College were Baptists—Henry Dunster and Charles Chauncy.

Brown University, founded by the Baptists in 1764, was the first college of the world to make liberal provision for "full, free, absolute, uninterrupted liberty of conscience."

The first state to include the idea of liberty of conscience in its constitution was Rhode Island, which was founded by Roger Williams, a Baptist.

The first cradle roll was started in a Baptist church in New Jersey.

The church statistics of the United States published in September, 1928, by the Department of Commerce, gave the Baptist bodies the largest church membership of all the non-Catholic bodies, 8,440,920 members.

In his "History of the Free Churches of England," Skeats, who was not a Baptist, said: "It is the singular and distinguished honor of Baptists to have repudiated, from their earliest history, all coercive power over the consciences and actions of men with reference to religion. They were the protoevangelists of the voluntary principle."

The first Baptist church to be organized in the United States was at Providence, Rhode Island, in 1639.—Exchange.

BR

The minutes of the Mississippi Baptist Convention are now out and are well worth studying.

BR

Our sympathy is with Dr. R. G. Lee in the death of his father, 74, who had been active in Christian service for half a century.

Thursday

RELIGION

By Rev.

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RELIGIOUS PERSECUTION IN RUSSIA

By Rev. J. H. Rushbrooks, Secretary, Baptist World Alliance

The witnesses are foreign journalists in Moscow, and I know, from intimate conversation with men who have recently been in Russia, that they underestimate rather than exaggerate the gravity of the position.

The facts are clear. The Communist party, which alone is represented in the Government, avowedly and openly seeks to uproot religion in every form. It scorns freedom, despises democracy, and acts through the "dictatorship of the proletariat," which in practice means the armed force of a comparatively small minority. Such "liberty of worship" as it still admits is merely a concession to temporary expediency. The religious bodies are permitted to exist purely as local groups, under continuous police supervision, and they are constantly terrorised by the arbitrary closing of churches, the arrest and banishment of leaders, the denial of educational opportunities to adherents or their children, exclusion from trade-unions, and so forth. Their extinction is the goal.

The outlook is far more tragic than is yet realized. Indeed, protests are often misdirected. They fasten on past incidents of savagery, such as are now comparatively rare; and a protest thus based loses its force in course of time. Needless to say, I have no word in extenuation of hideous and revolting cruelties, so far as these are proved; but it must not be forgotten that there have been "White atrocities as well as "Red." To assert that the "Red" are worse and to attempt to strike a balance, is to waste energy. A policy of repression may eliminate purely savage manifestations, and by so doing become much more effective. What the world has to face is the firm and unwavering resolve of the rulers of the U. S. R. R. to establish its "culture" on a purely materialistic basis, and ultimately to eliminate religious ideas and practices. State schools alone are allowed. These are definitely atheistic. No class or school for the religious teaching of children can be set up in Russia; but organizations for training young Communists, with their frank atheism and their blasphemous parodies of Christian hymns, are encouraged. The printing of Bibles has been stopped, and their importation is forbidden. Religious papers, so far as they are still issued, are licensed to appear only in insignificant numbers, and everything vital is excluded by the censorship. Particular incidents of cruelty which catch attention abroad are depreciated, and a simple veto on all religious worship or profession is not yet practicable; but the resolve to suppress religion, and to shrink from no severity calculated to secure this end, remains a fixed fact.

The end cannot yet be foreseen, and Christian people in Russia are treading a veritable via dolorosa.

Personally I have always favoured diplomatic recognition of Russia in the hope that free intercourse may bring a change of conditions. I know that the Labour Government in Britain has not the faintest sympathy with religious repression. Its chiefs are religious men, and it will do all that is possible to make the general feeling of the country understood by the Russian Government. Two courses are open to Christian people outside Russia. The first is continuous and earnest prayer for fellow-believers in Russia, that they may be sustained in tribulation, and for the Government of that land, that it may be led to abandon its anti-human policy. The second is frank and unceasing witness to the fact that truly cordial relations can be based only upon the acknowledgment of elementary human rights in every land. British and American Baptists who took part in protest against the Czarist regime as a persecutor of Stundists, Baptists and Jews, cannot be silent at this hour. Belief in religious freedom is the very breath of their nostrils.

Whether the victims of persecution are Orthodox or Baptist, Christian or Jewish, Moslem, Muhammadan, Buddhist, or even atheist, they are firmly opposed to policies and methods which belong to the Dark Ages.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

The Primacy of Stewardship
(Continued from last week)

Stewardship should be given a prominent place in the life of each church because of the following facts:

- I. One of the most important doctrines any church can teach newly-made disciples is stewardship.
- II. It is essential that each individual Christian be found faithful in his stewardship.
- III. God has entrusted to the care of his churches every phase of Kingdom work.
- IV. Every phase of Kingdom work depends for its success upon stewardship. (For a discussion of the above, see last week's edition.)

1. Evangelism.

There are two groups in the churches that must be faithful in their stewardship before the churches can succeed in evangelism.

(1) Ministers must be faithful in their stewardship before the churches can succeed in evangelism.

Ministers having been "entrusted with the gospel" are said to be "stewards of the mysteries of God" (I Cor. 4:1), and as such are expected to "hold fast the faithful Word" (Titus 1:9). They are "ambassadors (spokesmen) for Christ" (II Cor. 5:20), and are called "evangelists," which means messengers of good tidings (Acts 21:8; II Tim. 4:5). They are commanded to "preach the Word: be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). They must be faithful in their stewardship before the churches can succeed in evangelism (I Pet. 4:10).

It has "pleased God by the foolishness of preaching to save them that believe" (I Cor. 2:21). If, therefore, the preachers do not preach, the lost will not hear about Christ, and if they do not hear about Him, they will not call upon Him, and if they do not call upon Him for salvation, they cannot be saved (Rom. 10:13, 14), "for there is no other name under heaven given among men whereby we must be saved" (Acts 4:12).

If the ministers preach, but are unfaithful and do not "hold fast the faithful Word"; if they do not "reprove, rebuke or exhort with all longsuffering and doctrine"; if they do not give forth Christ's message to men, the churches cannot succeed in evangelism because their messages will be "as sounding brass or a clang symbol" (I Cor. 13:11), and God Himself hath said: "If the trumpet give an uncertain sound, who shall prepare himself for battle?" (I Cor. 14:8). Jeremiah realized the necessity of ministers being faithful and true when he said: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so: and what shall we do in the end?" Jer. 5:30, 31).

2. Laymen must be faithful in their stewardship before the churches can succeed in evangelism.

Some people seem to think that they are to serve as God's attorneys and by their arguments convict men of sin, but such is not the case. They are to serve as God's witnesses (Acts 1:8). The Holy Spirit is God's attorney, and "When He is come, He will convict the world in respect of sin, of righteousness and of judgment" (Jno. 16:8).

(1) God's plan for world redemption.

First, Christ's ministers are to proclaim His message; second, Christ's witnesses are to testify to the truth of His Word; and, third, in the light of the preached Word and the testimony of God's witnesses, the Holy Spirit is to bring conviction to the hearts of men.

(2) Laymen are Christ's witnesses.

Those who are faithful and obedient in the discharge of their duty testify for Christ. Those who are disobedient and unfaithful betray their

Lord and testify against Him. Laymen must, therefore, be faithful in their stewardship in order that they may testify for Christ.

A criminal may be brought before the court for trial. The case may be clearly stated, the prosecuting attorney may be the most skillful lawyer to be found and his witness may be in possession of sufficient facts to convict the criminal, but if they betray their attorney and testify against him, it will be next to impossible for him to lead the jury to render a verdict of guilt. The same is true with reference to the Holy Spirit convicting men of sin. The ministers may be faithful and preach the Word in all its purity, but if the church members, Christ's witnesses, betray their Lord by their disobedience, testify against Him and the truth of His Word, then how can the Holy Spirit, in the face of the false testimony of God's chosen witnesses, bring conviction to the hearts of men? The answer may be found by observing the Holy Spirit's work in the various churches. Where the laymen, by their selfish, indifferent, worldly lives, testify against the truth of God's Word, it is the rarest thing for a sinner to be convicted and saved by God's grace; but, where the minister is faithful, and the laymen, by their unselfish, consistent, Godly lives, testify to the truth of His Word, sinners are convicted and are saved by His grace. In the court, the testimony of a star witness may overbalance the testimony of a half dozen false witnesses; and in the churches, the testimony of one faithful witness for Christ may, and often does, overbalance the testimony of many who are unfaithful to God. But stewardship must come before evangelism.

(Continued next week)

—BR—

THE AMERICAN SCHOOL OF EVANGELISM,
BLUE MOUNTAIN, MISSISSIPPI, MOVES
TO COOKE SPRINGS, ALABAMA

Deacon LaFayette Cooke, of Miami, Florida, has given the AMERICAN SCHOOL OF EVANGELISM, (which is incorporated under the laws of Mississippi, as the BIBLE SCHOOL OF EVANGELISM) at Cooke Springs, Alabama, a hotel of 60 rooms, 18 cottages, electric light plants, waterworks, swimming pool, etc., and 1500 acres of timber land, valued, all told, at about \$100,000.00.

Cooke Springs has been a noted health resort since 1848. It is 27 miles from Birmingham, on the last spur of the Blue Ridge Mountain range; at an elevation of 1629 feet at its highest point, and is noted for its health-giving mineral waters. It is located on the Southern Railroad between Birmingham and Atlanta.

The School will be moved to Cooke Springs. The school session will be from June 1st to October 1st, with twenty teachers, no tuition, no fees; open to all who wish to lead people to be saved. Evangelists, Pastor-Evangelists, Pastors' Assistants, Sunday School teachers, etc., with no conditions of admittance; admission for an entire session or any part of a session; ten hours each day devoted to teaching.

The permanent officials of the school and the faculty for the 1930 session will be announced later.

In addition there will be established a Kindergarten school and home for self-supporting orphans, and children of divorced people.

Arthur Lynn, the Golden Tenor of Scotland—"The Scotland Caruso" who turned from \$3000.00 per month in opera to give his voice to the Gospel, is associated with me at Assistant Field Secretary.

This means the changing of my permanent home address from Blue Mountain, Mississippi, to Cooke Springs, Alabama. —T. T. Martin.

Mississippi Woman's Missionary Union

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In The Memory of Our First President

Mrs. J. L. Johnson.—Our First President

On the morning of January 16th, at eleven o'clock, Mrs. J. L. Johnson entered into her eternal rest. Quietly, sweetly she slept. As I stood by the delicately flower-covered casket, there echoed over and over in my heart the words of the Psalmist, "He giveth his beloved sleep." Hers was a long and beautiful life of service. She had "come to the grave in a full age, like as a shock of corn cometh in, in his season." On the 30th of December 1929, she had celebrated her 88th birthday, happy in the expressions of love and esteem from children and friends. Her passing was typical of her life, quiet, peaceful, impressive.

Mrs. Johnson was a woman of unassuming disposition. Her life had been richly endowed, and as a faithful steward, she used these endowments to the interest of God's Kingdom. She possessed in a marked degree the qualities of gentleness, firmness, forcefulness and a certain compelling power, linked with intellectual strength and culture,—true elements of leadership.

In 1878, when it became apparent that, if the Baptist women of the Southern Convention were to accomplish any distinctive mission work, it must be accomplished through organizations of their own, it was Mrs. Johnson who was appointed by the Foreign Mission Board to serve in Mississippi, as President of the first "Central Committee," "whose special work should be interesting Baptist women in the work of giving the gospel to the heathen." Under her wise guidance, so prayerfully and so zealously did those associated with her address themselves to the new work in Mississippi, that new interest and enthusiasm for mission work, such as only women can know and express, was soon aroused. As President of the Central Committee, she gave ten years of loving, faithful service to her Master and the Baptist women of Mississippi. But her service and her cooperation did not end with her years of active leadership. As she had been a constructive leader, so was she an encouraging follower. In her State and in the Southern W. M. U., every phase of denominational work claimed her deep interest. As editor of our "Woman's Page" in The Baptist Record, as President of the local Woman's Missionary Society, as teacher of a Bible study class, whose last lesson she taught, just one month before her death, she brought to her work such keenness of perception, such intimacy with God's Word, such loving Christian sympathy, that her's was the enviable gift of being able to claim all her associates as her esteemed friends.

Mrs. Johnson was a philanthropist in the truest sense. Her broad sympathies and her ready response to humanity's needs did not confine itself to creed or class. With a Christ-like spirit she gave the "cup of cold water," and truly felt "another's woe."

Nowhere was the charm of her personality, or the grace of her rare Christian character more



SINCE MOTHER HAS GONE HOME

Affectionately Dedicated to "The Children"

Since Mother has Gone Home,
 This house in which She used to dwell,
 And which we've loved so long and well;—
 Which seemed a very Heaven on earth,
 So much of joy has here had birth;—
 Is now like some deserted hall,
 O'er which our echoing footsteps fall,
 With hollow sound since She went Home.

Since Mother has Gone Home,
 The "Children" feel the weight of years;
 Their every smile is fraught with tears;
 And when perplexing cares arise,
 Their heads bow low with mute surprise,
 Because the soothing comes no more,
 That never has been missed before;—
 Life's path is rough since She went Home.

Since Mother has Gone Home,
 "God's Acre," where we made her grave,
 Seems dear as did Machpelah's Cave,
 Unto the Patriarchs of old;
 We linger round its silent mold,
 And feel the place is hallowed ground,
 Where only rest and peace are found;—
 It was not thus ere She went Home.

Since Mother has Gone Home,
 In sadness we have learned to know,
 "This world's indeed a fleeting show";
 In sadness learned Infinite Love,
 Would fix our hearts on things Above;
 In deepest sadness learned 'tis best
 That Mother-Love is with the Blest;—
 We'll find Her there when we get Home.

Since Mother has Gone Home,
 Heaven is no longer vague, unreal,
 So far removed we cannot feel
 It's helpful home-like presence here;
 It comes to us so very near,
 Since Mother's reached its Golden Shore,
 We yearn and aim as ne'er before;—
 She'll greet us There when we get Home!

—Margaret McRae Lackey.

[beautifully manifest than in her home, for she was a genuine home maker and home lover. Her children by their love and devotion, truly called her "blessed," the highest tribute that can be given a woman.

My first acquaintance with Mrs. Johnson was as a guest in her home at the University of Mississippi. In looking back over the vista of years there comes a happy memory of a sweet quiet dignity blended with such gracious cordiality that at once I realized that behind that calm exterior there was also force and decision of character. This casual acquaintance later grew in a cherished friendship and the passing years only strengthened the bond between the older and the younger woman. When it became my privilege as President of the Woman's Missionary Union of Mississippi to build on the foundation that she together with others had so substantially laid, she proved her love and friendship for me by her always ready and wise counsel and her loyal cooperation with my leadership. I rejoice that to me it has been given to have some share in moulding and in shaping the character and policies of our Woman's Missionary Union as it is today, and without hesitation I acknowledge the contributing influence of her life in whatever has been achieved toward the realization of my ideals for our own Woman's Missionary Union.

Whenever her physical condition allowed her to attend our State Conventions it was our delight to do her honor. In the history of our organization, there has not been a more beautiful or touching scene, than when she shared in the Ruby Anniversary program, in 1928. The value of her Christian character, the cheer of her glorious presence, the inspiration of her counsel, the benediction of her prayers, and the rich influence of her life will long continue with us.

Well do we know that she has heard those cherished and beautiful words of the Heavenly Father, "well done good and faithful servant—enter into the joy of thy Lord."

"Death is only another life, We bow our heads
 At going out, and enter straight
 Another golden chamber of the King's,
 Larger than this we leave, and lovelier."
 —Mrs. A. J. Aven.

BR
 Sweet is the memory of our precious friend, Mrs. J. L. Johnson. Like the mellow rays of the declining sun, it falls tenderly, yet sadly, on our hearts. We reverence the very thought of her because of the unfeigned faith, knowledge, patience, God-likeness that was woven into her sterling character.

The influence of her gentle life has left its impress upon the organizations of the Woman's Missionary Union of Mississippi throughout these years. Though she is no longer with us, her own works praise her. She gave to the world an example of the power of a life totally surrendered to Him. "Many daughters have done virtuously, but thou excellest them all."

—Fannie Traylor.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Several Items

When Mrs. John L. Johnson died last week, one of the best loved and most widely known women in our State left us. Also she has done as much as any other to advance the Cause of Christ among the women of this State. She will be missed and the like of her is not found every day. But the good have to die as well as others.

I noticed in the Record the account of the death of another mighty good woman which occurred recently, Mrs. Patience Blankenship, of Bay Springs. She was not as widely known as Mrs. Johnson, but she did a wonderful work in her community. I was her pastor for two years and never have I had a better one. She was always present, ready to bear her share of the burdens, and was the leading spirit in the W. M. S. The going of such good women make us sad, but we rejoice "that their works follow them."

Mississippi has a lot of good women living within her borders—among the best in the world. Among Baptists who's who in the States I believe right now I would nominate "mother" Berry of Blue Mountain college, Miss Lackey, of W. M. U. work, and Mrs. J. L. Johnson, recently deceased, as three for first place.

Now, none of you other good women need feel hurt because of this, for there is honor enough for all—but these are just now outstanding.

This scribe enjoys the writings of Bro. J. E. Health. We may see things differently sometimes, but knowing him as I do, I realize that his heart is in the right place. He studies his Bible, knows the gospel when he hears it and is ready to stand for his convictions though the "big guns" might be trained on him. People with convictions and with grit and grace to express and defend them are one of our needs today.

Our honorable legislature seems to be hopelessly balled up on many

important things. If any body of people will try it they can pray themselves together. Turn the old halls into a prayer meeting for a day or two, let some of the leaders get a bit "more" religion and the ball will roll smoothly. Religion in politics and in every business affair is greatly needed and would help wonderfully. Let the old boys try it and it will be worth millions in cash to the taxpayers of the State. Selfishness, trickery, and faction against faction will play outs and honest work will be done when they get to praying.

Talking about the Legislature, I notice that Senator Graham is working on a bill to make it a bit harder for children to get married. His bill would require a five-days public notice and some other things before a license can be issued. Yes, make it harder to get married and there make it many times harder to get unmarried. The darkest blot on our civilization today is the easy divorce laws and the increased number of divorces. In a few years, if the present rate keeps up, free love will be the law and practice right here in Mississippi, then farewell, virtue, honor, the family and all that is sacred, for they are sure to go.

This writer appreciated the article by Rev. A. A. Kitchens on "Rural Evangelism." Having been the pastor of country churches during all his ministerial life, this writer has experienced many of the things mentioned by him. He also knows by experience that some of the best folks in the world live out in the country and are members of these same rural churches. They may not fly as high socially or know all the latest rules of etiquette, or the most modern tricks in bridge, or the most up-to-date dance step, but they know God, love the brethren, do their duty as they see it, and that is more than some know.

People who have written books on the country church problem, and articles by the score on the same subject, who know nothing practically about the country church or its problems, have created about all the "country church problem" we have. They have raised false standards and promulgated false ideas until the country people have become disgusted and some other people prejudiced. Let those, like Bro. Kitchens, who knows the country folk and country church work, write the books on this subject, and let those who are ignorant as many who write be silent and the country church problems will solve themselves.

If those who read the articles by Una Robert Lawrence, in the Louisiana religious situation, and that by Rex Ray, on the Church Mission Work, in last week's issue, were not stirred in their inmost souls by those statements about our mission condition they are hopeless. Go back and read there again, or read them the first time if you have not read them, and if you have a soul it will loosen up your purse-strings and move you to help these people who are dying "without God and without hope." How anyone hopes to pass the judg-

ment and turn deaf ears to calls like these is beyond my imagination. Let us be missionaries.

Notes and Comments

Rev. Thos. J. Smith, of 605 Hawkins St., Hannibal, Mo., is a former Mississippi boy who is making good in Missouri. He is with Le Grange College and serves some good churches as pastor. He will spend his vacation in his home State during August this year and may be had to assist in revival meetings.

From Mrs. Sim I. Thatch, of Heidelberg, comes an interesting letter: "I joined you and others in reading the Bible through in 1929. I have just finished on Jan. 1st. I expect to begin again at once, beginning with Matt. where our S. S. lessons are. I don't see how any Baptist can afford to be without it (Baptist Record) in their home." She had some kind words to say about this Department, which were appreciated.

Rev. A. T. Mitchell, formerly of Calhoun City, this State, is at present pastor of the Baptist Church at Angie, La. He has good experience and considerable training otherwise for the work. He could be induced to come back to his home State to work if needed.

ORDERS KEEP COMING IN

Since the State W. M. U. endorsed the little book "Stack-Pole Bible Reading Study" by Rev. G. W. Riley of Clinton, orders have been coming in most every day.

One society has sent in the third order saying, "Since our pastor has consented to teach the class interest in Bible study has increased." Some of the brethren have become interested in organizing men's Bible Study Classes.

It would be helpful for the pas-

tors to teach the book to their people on prayer meeting nights, as our people need to know more about what Baptists believe, and why. This has been the author's plan for years, and he says it doubles prayer meeting attendance and quadruples interest in the services.

BR

Mistress—"So your matrimonial life was very unhappy. What was the trouble? December wedded May?"

Chloe Johnson—"Lan' sakes, no, mam! It was Labor Day wedded to de Day of Rest."—Ex.

BR

"Will you lend me five dollars for a month, old boy?"

"Listen, silly, what does a month-old-boy want with five dollars?"—Ex.

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AN IDEAL TRIP

A trip to Palestine, Egypt and Europe next summer with The Louisville Seminary Party being organized by Dr. and Mrs. Andrew W. Blackwood.

The Party sails from New York, June 19, on the Fabre Liner, ALESIA, visiting the Azores and the Madeira Islands, sailing past Gibraltar to Algiers and Athens, visiting Constantinople and Constanza, landing at Haifa. Using Institute Automobiles the party visits Beirut, Baalbek, Damascus and the Sea of Galilee, journeying through Galilee and Samaria to Jerusalem—visiting enroute all points of interest to Bible students.

The Party spends ten days or more in Jerusalem, seeing everything of interest and making outlying trips. After memorable hours by Galilee, in Gethsemane, at Calvary and on Olivet, the Party goes by rail to Egypt, visiting the Pyramids, the Sphinx, and the site of ancient Cairo.

Sailing to Naples The Party visits the principal cities of Italy, witnesses the Passion Play, stops in Switzerland, in France, and in England, sailing from Liverpool, August 29, on the White Star Liner, ALBERTIC, arriving in Montreal, September 7.

\$650

Pays All Expenses to Palestine.

\$930

Includes European Extension.

Why not give some member of your family a gift by making the initial deposit?

Why not make your Pastor happy by such a gift?

Write today for further information!

ROBERT S. WOODSON,

Special Agent,

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Please send me full information regarding the tours of the Travel Institute of Bible Research to Northern Africa, Southern Europe and the Holy Land.

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Thursday, January 30, 1930

The Sunday School Department

SUNDAY SCHOOL LESSON Feb. 2, 1930.

PUTTING GOD'S KINGDOM FIRST Matt. 6:1-34.
GOLDEN TEXT... Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Matt. 6:33.

(From Points for Emphasis by H. C. Moore)

1. **Primacy in Prayer** demands that we put God's Kingdom first in our intercession. The divine pattern is often called "The Lord's Prayer" (a title dating from the third century) though the version usually offered comes from Cranmer's Prayer Book rather than from the Gospels. We are sure it was a model rather than a form because at a later date he gave a model (Luke 11:2-4) in language slightly different from that recorded here. As the Decalogue falls into two parts so does this model of social prayer, the first petitions relating to God and the others to man. As Griffith says, "We pray for our Father's honor, dominion, service; and then for our preservation, pardon, protection." The invocation presents (Williams) the parentage—Father; the brotherhood—our Father; and the home—our Father which art in heaven. The first petition desires that the divine name should be honored, not blasphemed; revered and not polluted. The second petition yearns for the spread of the divine kingdom which was then begun under fair auspices and one day will be established throughout the earth. The third petition wishes everything on earth to be pleasing to God even as it is in heaven. The term will is used (Broadus) in three senses: God's will of purpose always comes to pass; his will of desire not always on earth as in heaven; while his will of command is often and flagrantly disobeyed. The fourth petition looks to God for our daily bread. Physical nourishment day by day is needed. That our labor may produce it and that when produced we may partake of it and be strengthened by it is a legitimate object of prayer. The fifth petition concerns our unfulfilled moral obligations and shortcomings in the service of God. The temper of the penitent is and must be that of forgiveness. As Broadus remarks: "This does not present our forgiveness of others as the ground of our being forgiven, nor as strictly the measure of God's forgiveness toward us; but by comparing the forgiveness we supplicate with that we have shown, it states very implicitly the idea that the unforgiving can never be forgiven." The sixth petition calls for divine leadership in the midst of the tests of life and divine deliverance from the seductions and pitfalls of the Evil One.

2. **Primacy in Position** demands that we put God's Kingdom first in our investments. We can do such a thing as lay up treasure in heaven. It is not buying a ticket to

heaven, but depositing treasure there; not winning salvation but making investment; it is not regeneration but reward. To make eternal investments (vs. 19-24) several things are necessary: (1) The consecrated hand—the hand that toils and earns and accumulates and lays by. It is not wrong to be thrifty; the sin lies in selfishness. Hence the ban on accumulating material things only; and hence the possibility of transmuting earthly into heavenly treasure. The wisdom of such a course is evident: earth is insecure; heaven is the safety-vault of the universe. (2) The consecrated heart—the heart that loves the treasure and yearns toward it. (3) The consecrated eye—for the eyes must focus perfectly if they fill the body with light; while with one looking heavenward and the other earthward there must be confusion and darkness. (4) The consecrated life—the life that does not attempt to serve two masters but rejects mammon in order to serve God loyally and wholly.

3. **Primacy in Progress** demands that we put God's Kingdom first in interest and effort. The path of human progress is beclouded and beset with anxiety and the sin of solicitude is vexatious, numbing, destructive. It is concerned mostly about food, raiment, and the future. How can care be cured? Read the whole paragraph (vs. 25-34) and (1) Learn a lesson in values. What is a meal as compared with a life? Is a garment worth as much as a body? Yet about which do we worry most? (2) Learn a lesson in possibilities. Has anxiety ever added one cubit to stature or an inch to life? Does it not, rather, dwarf physique and shorten days? (3) Learn a lesson in trust. The untoiling lilies grow into a glory super-Solomonic because God clothes them despite the fact that they are destined for fuel in the baker's oven. In view of his providence, why should we have little faith? He is our Father and he knows our needs. Why worry? (4) Learn a lesson in aspiration. Put first things where they belong. Be warned by the unregenerate Gentiles. Become a subject of the Kingdom. Show the righteousness of the Kingdom and prove the promise true. (5) Learn a lesson in achievement. Every day we have strength for the day, especially if we have not borrowed trouble from yesterday or tomorrow.

"ALL TO HIM I OWE"

Ben Cox

One of the greatest privileges of my life is to call upon sick people. I enjoyed the special blessing of this kind in making two calls on a very dear friend who has been in bed with cancer for quite a while. On Thanksgiving Day I dropped in to see her as she usually wants a song. I said, "What song would you like today?" She replied, "Brighten The Corner Where You Are."

This brought the tears to my eyes, as I sat by her bed literally in the

corner singing and thinking how beautifully she was carrying out the spirit of it. Not long after that she broke her limb turning over in bed and was taken at once to the hospital, where she now is.

I have been to see her a number of times. The last time I was there I sang the song, "Jesus Paid It All." Sometimes she joined in with me. She did not seem able to do so until I reached the words, "All to Him I owe," and then she joined feebly in the singing, "All to Him I owe, sin had left a crimson stain, He washed it white as snow." I was greatly impressed that she should commence at just that point.

I told the circumstance in my sermon last Sunday night. Would that all who sing the song could make that climax, "All to Him I owe."

Central Baptist Church,
Memphis, Tenn.

FRIENDS AND FAVORS

Bryan Simmons

A few days ago I made a hurried trip to Natchez to see my sister who was sick and who has since gone to her reward. On my return, as the flagman called out the stations, I became conscious of the fact that I was travelling over the territory in which I did my first pastoral work. The call of each station brought before my mind the fact of one or more friends and recalled genuine favors.

If I mistake not, as we passed through Hermanville, I saw through the car window, Mrs. Tom Sugg, the good woman, who with her husband furnished Mrs. Simmons and me the cottage in which we lived during the first year of my pastoral work. As the train rolled into the village of Carpenter, I walked to the steps of the car hoping to see some friend or friends of those early days. I did, and as I looked on the stooped, age-marked form of Brother John Townsend standing there waiting to receive the mail pouch to convey it to the Post Office, memory hurried back over the space of thirty years.

He was the man who loaned the boy preacher his horse and buggy to make some trips selling Moody Colportage books and visiting churches in need of a pastor. He and his good wife gave my wife and me two raw-hide bottom chairs when we set up house-keeping in that first pastorate.

It was at his grist mill that we got, free of charge, the meal for our barrel during that first year. As the train pulled along I reached down to touch his hand in passing and it was a touch of love. The smile, even amid the suggestion of a tear, revealed the fact that he had never lost interest in the "boy preacher", and the sight of him renewed the warmth of gratitude in my heart for his friendship and favors during those early years.

God has given us many friends during these thirty years and we cherish them all; but none are dearer than those who proved themselves friends to us in those early pastores. These two, as well as many others I might name, are now bearing the marks of age and I am praying that time shall rest lightly on their heads while God showers his blessings upon them for the favors bestowed on His servants.

As I muse on these friends and favors two suggestions claim consideration. We should cherish the memory of the friends and favors of our youth and we need to realize that we can never know the extent of blessings that may be wrapped in the simple favors we bestow.

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The Southern Baptist Convention

Thomas J. Watts, Executive Secretary,
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Carrol Hamilton, Miss. College, President
 Inez Hardin, Delta State, Co-Pres.
 Clarence Carlson, Ole Miss V.-Pres
 Zana Wilson, M. S. C. W., Editor
 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

M. S. C. W.

The Budget system that was begun for the Baptist students at M. S. C. W. the first of the scholastic year has proved to be very successful. The Budget provides for 40% to Missions; 30% to local church expenses and 30% to workshop expenses. Through Sunday, January 12, the girls who have paid up-to-date and therefore form the "budget Honor Roll" are:

Helen Arrington, Lilly Mae Brantley, Helen Bledsoe, Thelma Brownning, Madaline Chandler, Katherine Lunday, Maurine Cole, Blondie Crawford, Brunette Crawford, Elaine Corder, Nina Lenley, Imogene Harrell, Iris Jordan, Aline McDill, Bertha McKay, Marwedell Madison, Lottie Mae Maddox, Mildred Moore, Ethel Nuchols, Lucile Payne, Katharine Rawls, Wilma Ruth Ray, LaVonne Reeves, Annie Rhea Stoddard, Irene Ward, Verbie Dabbs, Thelma Allen, Julia Wright, Lorena Bounds, Azelie Smith, Ione Sprinks, Irma Gay Trauman, Anita Vaught, Mary Frances Bennett, Zana Wilson, Grace Bush, Mary Frances Bass, Pauline Bennett, Vivian Brady, Idell Clement, Frances Collins, Annie Claire Dye, Katie Lou Davis, Vivian Ellis, Gladys Eady, Alyce Merle Ethridge, Jeffie Harrell, Frances Hendrick, Alleen Herring, Etoile Loper, Artemise McKay, Roberta McKnight, Dorothy Madison, Mary Kate Moore, Dorothy Miller, Opal Sharp.

A. & M.

The students were fortunate to have Dr. R. G. Lee, of Memphis, deliver a series of lectures last week. This work was sponsored by the B. S. U. Council and Y. M. C. A. in cooperation, and such subjects as "The Life of Christ," "Why There is a God," "The Cross," "Calvary," and "Possibilities of Prayer" gives an idea of the very excellent instructive and interesting lectures. He talked to the Council on "Leadership" and each member was given a broader view of service for Christ.

Plans are being made to send delegates to Clarkdale to the Sunday School and B. Y. P. U. Convention.

Every B. S. U. member is looking forward to February 24th when Miss Durscher will conduct a Study course for them.

A very interesting meeting of the B. S. U. Council was held last week and the theme "More Efficient Leadership by Greater Service in the Kingdom" was dealt with in a round-table discussion.

The B. Y. P. U. elected new officers at the last meeting and planned a social for Friday night in order to bring the members in a closer union and create a greater interest as well as enjoy a good time.

Dr. J. D. Ray has nearly finished a series of sermons which has given a greater field for thought and which has enlarged the view of his hearers in the field of service. He

has very ably told them "How much are you worth?" "Where do you live?", "What is your name?", and "What do you do?" Each student appreciated the messages of Dr. Ray and much good was accomplished by them.

—BR—

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Maurice Aguillard, French Student

—o—

"I am glad to give you my hand, although I hated you until recently," said a lady at Vacherie about one month ago as she accepted and confessed Christ as her Saviour and Lord. She said when her father joined the Baptists she lost her sleep and appetite because she thought her people were going straight to hell. She was an altar lady in the Catholic Church and went to communion every morning. She would not read any Baptist literature, but said if she could secure a Catholic Bible she would read it. One was secured for her and she read it day and night, for several days until the Holy Spirit showed her the light.

She invited me to dinner at her home after the service. I never saw any one more happy in Christ than that lady was that day. She then showed me many images of different sizes and told me she has deprived her children of bread in order that she might buy them. She believed with all her heart that there was some power in those images. She said she had felt immune from many evils because the priest had been to her house and blessed it with holy water. She told me that her neighbors wanted her to give them images, but she refused, saying, "I will not have any more part in sinning against God if I can help it."

To see that woman with such happiness in her heart would thrill any one and add more zeal for the lost souls all about us who are walking in darkness.

ABOUT THE ORPHANAGE

—o—

I have been reading the Record for several years and believe it is a better paper now than ever before.

I am glad indeed to know that some of our brethren have become interested enough in our Orphanage to even write or look into the welfare of our institution; as I think that phase of the work has been sadly neglected.

I am not competent to suggest a movement, but from what I have been reading in the past few issues, I am inclined to think that I have a right to my opinion, and it is this: If we had a representative from each county to visit our institution once a month and report through our Record, every one would be informed as to the needs of the children, also the institution, and I am sure the ones who are in charge would not object.

If Mr. Thompson is as good finan-

cier as Mrs. Kilpatrick says, I wish we had him for Governor, perhaps our taxes would be reduced.

Now I know nothing about Mr. and Mrs. Thompson, but I hope and pray that such things that have happened at Meadville and Jackson will never be in everybody's mouth as this has been.

May the good Lord direct our superintendent and his wife to manage the affairs of the institution and gain the love and affection of everyone, and the Lord knows they are not there through choice.

Let us pray for better things and resolve to visit the Home more this year than we have done before.

Sincerely yours,

—Mrs. T. L. Nichols,
Canton, Miss.

—BR—

THE PREACHER'S MITE

—o—

(The letter here given was not written for publication, but it so breathes the true spirit of sacrifice for the cause of our Lord that it must find response in any Christian heart. In a letter to him from the President of the Baptist Bible Institute the following paragraph occurs: "If our pastors and church members approached within a thousand miles of what you have done, we would have more than we need. May heaven's richest blessings be upon you and your good wife. You surely know the joy of which Paul wrote in Phil. 1:29. I am wondering if 'The Lost Chord' among us is that we are failing just here. Surely if the doubting ones could see in us the signs of suffering as did Thomas in the upper room, they would join him in crying out, 'My Lord and my God!'")

Dear Brother Hamilton:

"I think that I told you recently when I sent \$2.00 for the Institute that I have no pastorate now, after fifty-two years in the Baptist ministry; hence I had no church to which I could appeal for help for the Institute. The pastor here, with a \$150,000 church building, a \$12,000 organ, and a \$4,000 salary did not even mention 'The Institute Day' yesterday.

"My heart is sad. I have no income now, as it is too cold for a seventy-two year old man to work out many hours; but as I earned one dollar a year ago by cleaning snow from a roof and doing some repairs and sent it, so I have another dollar I can spare, the result of shoveling snow from neighbors' sidewalks, and I enclose it.

"I have been much in prayer that our brethren would open their hearts and purses and remove the burden of that debt from your heart. I am hoping for the best.

"Yours in Him,

P. S.—I enclose stamp for receipt so the dollar will count."

—BR—

Two women met while down at the corner shopping. Said one: "made an awful mistake this morning. II gave my husband a dish of Lux by mistake for corn flakes!"

The other was properly horrified. "Was he mad?" she asked.

"Was he mad?" repeated the first. "I'll say he was mad. He foamed at the mouth."—Ex.

New Hebron, Miss.,
 Jan. 21, 1930.

We wish to thank our good friends and neighbors of New Hebron and surrounding community, for their many acts of kindness and sympathy shown us during the long illness and death of our beloved daughter, Emma Frances.

We wish especially to thank Bro. B. E. Phillips for his kindness. May God bless you all.

—Mr. and Mrs. H. B. Holmes.

—BR—

The three-fold anniversary was held at Central Baptist Church Monday. This anniversary celebrated the birthday of Robert E. Lee, the pastorate of Rev. Ben Cox, which started January 19th, 1913, and the Noon Prayer Meeting, which has been held every week day since January 19, 1914. Some pathetically interesting letters were read at the Meeting, and many testimonies of thanksgiving were brought by those present.

At 12 o'clock free lunch was served to women, of which 57 partook. At 1 o'clock 61 men were served lunch, this making a total of about three quarters of a million free meals having been served by this church, and although this has been done and in addition several thousands of dollars spent otherwise, helping people in trouble, no collection has been taken, for this work, and no personal solicitation made of anyone except the Lord.

The prayer was led by E. A. Gaulding, who was one of the eight people present when the meeting started, January 19th, 1914.

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It is a Reliable, General Invigorating Tonic.

The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 5—The Unmerciful Servant
Matt. 18:23-35

Questions:

1. How should a man who has been forgiven feel toward one who seeks his forgiveness?
2. What do we owe God?
3. What have we to pay Him with?
4. Is God willing freely to forgive our debt? I wonder if you could find a verse out of the many about it in the Bible that will show this? Ask mother or grandmother to help you.
5. How do other people's sins against us compare with our sins against God? Which is greater?
6. If we will not forgive another, can we expect God to forgive us? If we will not forgive do you think we are Christians, forgiven of Him?

—o—

My Dear Children:

This winter weather, with snow and ice and sleet, with cold rain and sharp wind, keeps us pretty close at home, mostly, I should think. But we must put our minds on our little matter of Miss Gladys, for we have \$50 to raise for her board as soon as we can. Here is a proposition: for every \$9.00 that you all give of that, I will give \$1.00. Now, let's see how soon I will have to get out my first dollar! Come one, come all, as soon as you choose. I almost forgot to say that this morning I saw as many I think, as thirty or more robins, hopping about in our yard, looking so big with their red and brown feathers all fluffed out. The poor things were hungry, picking at the grass, which is still green, and I hoped they found some nice little bugs, or fat little worms.

Some of you have heard of the sorrow which came to us last week. Children, I want to tell you always to be obedient and loving to your dear mothers, for they are your precious treasures.

One more thing: Next week, when you turn to the Children's Page, I hope you will see something you are very much interested in. And still one further thing: It would be well if more of you, when you are sending the money for Miss Gladys, would send answers to the Bible questions. How about that?

Much love from,

—Mrs. Lipsey.

P. S.—In some way, I don't know how, our letter from Bro. Tull, and the Acrostic from our friend, Mrs. Bryant failed to get in last week and I am giving them to you this week.

—o—
An Acrostic.

Prepare for the great proclamation!
Ring the bells of every nation!
Of all the States in the Union,
Hearts all in sweet communion.
In every nation—every clime,
Bring sweet music—let the chime
Invade the home of great and small,
Till in the heart beyond recall.
In sunny climes or climes that freeze,
On every passing fluttering breeze,
Never fail to hear the cheer:

Long live Prohibition!

Mrs. M. E. Bryant.

90 years old.

—o—

Pontotoc, Miss. Jan. 19, 1930.

Dear Mrs. Lipsey:

I will send you my first letter. I have been reading the Children's Circle for quite a while, and sure do enjoy it, especially the Bible Study.

Mrs. J. E. Givan is my Sunday School teacher. I sure do think she is a good one. I haven't missed but two Sundays this winter. This is one of them. The snow has the ground covered and it looks like

Xmas, doesn't it?
I am sending the answers to this weeks paper.

The mustard-seed and the leaven. The growth of God's Kingdom.
1. It was the least of all seeds, but the greatest among herbs.
2. It was very small at first, but now is very large, and is growing every day.
3. Yes.
4. (a) No. (b) By degrees.
5. Till the whole was leavened, which means to the end of the world.
6. (a) The people support missionaries and send them all over the world. (b) Yes.

Your friend,

—Imogene Jackson.

P. S.—I am sending 10c for the B. B. I. girl.

Thank you, Imogene, for the money, and for the answers to Bible Study No. 3. I am printing your answers this week.

—o—

New Orleans, La., Jan. 11, 1930.

Mrs. P. I. Lipsey,
Clinton, Mississippi.

Dear Mrs. Lipsey:

We enclose herewith our receipt for \$30.00 representing the remittance enclosed in your letter of January 8.

We are entirely satisfied with your explanation about the scholarship for Miss Gladys. We feel that you and Dr. Lipsey have done a wonderful part by the Institute and you have placed us under lasting obligations to you.

With all good wishes, I am

Cordially yours,

—N. T. Tull, Business Mgr.

Thank you, Bro. Tull. We are going to do our part.

—o—

Oxford, Miss., Jan. 18, 1930.

Dear Mrs. Lipsey:

I am sending you answers to the questions in The Baptist Record of Jan. 9th and 16th. They may not be as good as those published this week, but are the best I can do. I am also sending you \$1.00 for Miss Gladys, and wish that I could send more. Boys and girls, let's help Mrs. Lipsey raise this money for our B. B. I. It will amount to more, my mother says, than if we spent it for candy, chewing gum and picture shows.

I enjoy the Children's Circle.

We have had four snows this winter, and I'm always glad when it snows.

Many good wishes for the New Year to all who read this letter.

Your little friend,

—Hosea H. Locke.

Good for you, Hosea! You give your money, and also some good reasons why others should, too. I hope the boys and girls will listen. Thank you!

—BR—

England ought to know pretty soon whether a labor government will work.—Detroit News.

OUR ORPHANAGE SITUATION

—o—

There is a cause for every effect and "a time for every purpose under the sun". Upon the retirement of Bro. Massey from the superintendency of the Orphanage, the Board of Trustees sought the services of a man of three distinct qualifications, namely: A disciplinarian, a man of business ability, and a good school man. These qualifications above all were needed just at that particular time. Mr. Thompson was highly recommended, who appeared before the Board, made a fine impression, and was offered the position by unanimous choice. He finally accepted with the following provisos: (1) That he should be permitted to finish his term with the Meadville High School; (2) That Mrs. Thompson come and take charge at the Orphanage the first of February, and he to come up on week-ends to keep in touch; (3) That the organization of the Board of Trustees by Committees be dissolved, and he to "manage" the institution under the direction of the whole Board—though the regularly designated representative of the Board might continue to countersign all checks as a protection to all concerned.

Under an agreement with the Board of Trustees Bro. Massey remained at the Home till April the first, to assist Mrs. Thompson in getting adjusted.

In the eighteen months of his administration, Bro. Massey had so ingratiated himself into the hearts of Mississippi Baptists and the children in the Home that the announcement of his retirement was a shock to us all. Mississippi Baptists generally were aggrieved, and the children at the Orphanage were not only aggrieved, not knowing the reasons for his going, but felt themselves bereft. And it goes without saying that he did not desire to leave the Orphanage for several reasons. This was all made very evident at the farewell meeting held in his honor when he took his final departure on April the first. At this meeting he, in tears, bade them goodbye in a public address, and left them sobbing and broken-hearted. The older children of the Home, were incensed at the change of Superintendents. Under such circumstances, no one whom the Board might have chosen would have been acceptable to them. They would naturally resent anybody's coming to take Bro. Massey's place.

At this farewell meeting, above referred to, attended by several local members of the Board of Trustees, Mr. J. H. Wells, who is Vice-president of the Board was asked by Mrs. Thompson to speak after Bro. Mas-

sey had finished. In his speech he sought to quiet the children, telling them that though Bro. Massey and wife were leaving, they had Mr. and Mrs. Thompson to take their places, and besides, there were many people in and about Jackson who were their friends. He closed his remarks by saying (in effect): "I am your friend and shall do all in my power to help you. And if you need me at any time, just call number three." (No. 3 is Mr. Wells' business telephone number). Number 3 had been called frequently before this date by the management of the institution, and continued to be a popular number afterward. In fact, it was to the Orphanage authorities the "trouble number," and later became such to the inmates. From February, first, to the first of April when Mr. Thompson came to take charge, Mrs. Thompson was the most frequent caller of number 3. Being new on the job, and the work somewhat strange to her, and the responsibility so great, she indeed needed a friend, an adviser and a helper. She found all these in Mr. Harry Wells who, though a busy business man, would drop any matter in hand and go to the Orphanage at any hour of the day or night, when she would call. And many were the tangles that he helped her to work out. And even after the coming of Mr. Thompson, Mr. Wells has, no doubt, been the most frequent visitor at the Home, he having been designated by the Board to countersign all checks and examine the accounts etc. In this relation he became intimate with the Superintendent and family, and the workings of the institution.

In my opinion, Mr. Wells has, and has ever had, the best interests of the Home at heart, seeking to faithfully fulfill his duties as a member of the Board of Trustees as imposed upon him by the Baptist State Convention. His motives have been misunderstood by Mr. and Mrs. Thompson and other members of the Board of Trustees, however, and some of his actions have been misinterpreted. In his recent investigations of "whippings" out there, I am of the opinion that he did not mean to "meddle" with the affairs of the institution nor to "interfere" with the discipline any further than was his duty as a member of the Board of Trustees, of which he was the Vice-president. His eagerness and methods of getting at the root of the troubles, however, have caused suspicions to attach to him in the minds of the Orphanage authorities and other members of the Board. But, candidly, I think he should be absolved of any such suspicions. He is of the strong conviction, though, that the two matrons who whipped Lucile Cochran—"unmercifully" should have been discharged immediately, and that Mr. Thompson is not temperamentally suited for the place of Superintendent. What is said here of Mr. Wells, I also say of Mrs. T. H. Kendall, who is a member of the Board of Trustees, living in Jackson, so far as she is involved.

To retrace our steps a bit: After taking leave of the Orphanage the first of April, Bro. Massey failed to

(Continued on page 16)

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"For all have sinned, and fall short of the glory of God." Rom. 3:23.

Win One

Some years ago in Vicksburg several girls were on their way to preaching at the old Calvary Church. They invited a young man whom they knew and met on the way to go along. He was a Catholic and rebelled at the idea at first. He had never been in a Baptist or Protestant church. The girls prevailed and he went with them. The pastor was empowered that evening and preached a searching sermon on "Ye must be born again". The young man heard it eagerly and was so impressed that he called on the pastor after that and asked for more of that teaching. He was converted; was persecuted, but was true. God called him to preach and opened the way for him to receive an education. He later became a missionary under the Home Mission Board to mission fields of Louisiana and was privileged to win hundreds to Christ. Just an INVITATION from an earnest young Christian.

Griffith Memorial, Jackson, Awards Bible Readers Certificate

The Progressive B. Y. P. U. and Intermediate Union of the Griffith Memorial Church, Jackson, submit the names of two of its members who have kept up their daily Bible readings for TWO years and ask for the awards. We are happy to send the awards, which consist of the certificate for one year's reading and a seal for the second year's reading. The two receiving the awards are Jeannette Spell and Hazel Weber. Congratulations, young people; we hope that your example may be copied by many other Intermediates in Mississippi.

Annual B. Y. P. U. Study Course Week is March 9-14. Let's make it 100%, Mississippi B. Y. P. U.'s

Conference Proceedings

The Sunday School Board will get out in book form the proceedings of the first Southwide B. Y. P. U. Conference. The book will sell for 50¢ and we hope that a large number of Mississippi B. Y. P. U. members will send in their order for one of these books. Certainly every B. Y. P. U. will order a copy for general use by the members and groups. Send the order direct to The Baptist S. S. Board, Nashville, Tenn.

The State Sunday School and B. Y. P. U. Convention meets at Clarkdale March 18-20. The first session will be the evening of March 18th.

Coldwater Reorganizes Its B. Y. P. U. Work

The Coldwater Church, under the leadership of its present pastor, Bro. W. W. Grafton, has set up the General B. Y. P. U. Organization and has reorganized the work and now has three separate unions, an Adult, a Senior and an Intermediate. The

following are the general officers and leaders of the different unions: Director, Edmund Hawkins; Associate Director, M. C. Dougherty; Secretary, J. C. McPherson; Chorister, H. E. Worley; Pianist, Mrs. C. M. Yates; President Adult Union, C. K. Avent; President Senior Union, H. E. Worley; Leader Intermediate Union, Mrs. W. W. Grafton. We are happy to have this splendid report from the Coldwater Church and feel sure that this new emphasis in B. Y. P. U. will be a great blessing to the church.

Make your plans, Select your teachers, Order your books and observe Study Course Week March 9-14.

Logtown Organizes Senior B. Y. P. U.

Miss Dorothy Hover writes to report a newly organized B. Y. P. U. for her church, Logtown. We are happy to pass this good word on, hoping that other churches that do not now have a B. Y. P. U. may be encouraged to organize. Miss Hover was elected President and the other officers are as follows: Vice-President, Pearl Lucas; Secretary, Ethel Strahan; B. R. L., Ada Jones; Pianist, Virginia Baxter; Group Captains, Mrs. W. H. Busby and Alberta Jones. We are happy to add this union to our growing list and congratulate the church on this progressive step.

Friendship, Near Kosciusko, Organizes

The Friendship Church out from Kosciusko reports a newly organized Senior B. Y. P. U. The report comes from Mr. C. F. Barrett, who is the President of the union. Mr. Barrett writes for a copy of the Standard of Excellence, tracts for the officers and a copy of the 1930 Schedule of Activities and says that they hope to reach the Standard and be one of Mississippi's A-1 unions this quarter. With leadership like that we can easily believe that we may have the pleasure of enrolling this union at the close of the quarter as one of our A-1 unions.

Dr. J. Powell Tucker of Raleigh, North Carolina, is to be one of our speakers at the State Sunday School and B. Y. P. U. Convention at Clarkdale March 18-20.

PIKE COUNTY ASSOCIATIONAL B. Y. P. U.

The Young People of the Pike County Associational B. Y. P. U., especially the officers, Junior-Intermediate Leaders, Senior Presidents and Directors throughout the County, met for an Associational Council meeting at the First Baptist Church, McComb, recently. The purpose of the meeting was to discuss plans and methods by which they could bring the Associational B. Y. P. U. to a Standard one. State Associational Secretary represented the B. Y. P. U. department of this

meeting. About 25 young people met for the conference. Miss Ruth Roach, the wide awake President of the Associational B. Y. P. U. was in charge of the meeting. I am of the conviction that this is the key to effectiveness in the Associational work.

Rankin County

The Young People, including the officers of the Associational B. Y. P. U., as well as other interested B. Y. P. U. workers, recently met at Pearson for an Associational Executive Council meeting for the purpose of formulating plans and programs for the effectiveness of the Rankin County Associational B. Y. P. U. Mr. Earl Clark, the President of the Association, states that this idea is somewhat original with him, but it is certainly a good one, since much good can be accomplished through these Executive Council meetings, it is hoped that every Associational B. Y. P. U. in the State will follow this example.

WHERE CAN YOU SPEND YOUR MONEY TO BEST ADVANTAGE?

There are single Baptist churches in the South whose buildings for church and pastor cost more than all that has been invested in buildings of the Baptist Bible Institute in New Orleans. And yet with a capital investment larger than the institute these churches have one tenth the number of baptisms which the students of the Institute witness in their churches, nor one tenth the number of conversions in their church houses that the students of the Institute witness on the streets and other places in New Orleans, where their services are held. When it comes to returns for the money spent where will you find anything to surpass the work being done in New Orleans?

President Hoover says 72 cents out of every dollar collected for federal taxes goes to pay for wars, past and prospective. O Lord, how long?

President Hutchins, of Chicago University, only 30 years old, and said to be the youngest University president in the world, as his first official act, conferred on his father, president of Berea College in Kentucky, the degree of Doctor of Laws.

Such expressions as the following from an exchange are frequent and they are passed on because of the satanic effort of the liquor people to bring back the rule of rum in America. Here is the fact about Canada:

The official report of the Bureau of Statistics at Ottawa, Canada, shows that crime has increased, that drunkenness is steadily on the gain, and that deaths from alcoholism in the past seven years have doubled. All this under government control.

Thanks for the Minutes of Bolivar County Association. The officers are Judge R. E. Jackson, Moderator; Mr. J. E. Taylor, Clerk, and Mr. O. B. Souter, Treasurer. There is included a list of twelve ordained ministers. Officers in the

also given, and a list of messengers. Minutes of the W. M. U. meeting are incorporated. The statistical tables are quite comprehensive. There are 14 churches reporting. Value of church property is \$163,800. The churches have a membership of 1798. There were 80 baptisms in the past year. Received by letter 136. There were 2 baptized at Skene and 24 at Morris Chapel. Twelve churches report Sunday Schools. The churches gave to missions \$4,328.16 and to local expenses \$34,024.87.

BR

In an article on Mothers Day appearing in a recent issue of The Record, it was said that this sentence occurred in "our" program. "God could not be everywhere so he made mortius." It was meant to be said that this sentence was in one program. Brethren, please write plainly.

Dr. J. D. Freeman, of the Baptist and Reflector, speaking in disapproval of Dr. McNeill's church branch pronouncement in his new year's message as president of the Baptist World Alliance, says:

"The time is upon Baptists everywhere when they must either accept the idea enunciated by Dr. McNeill and acknowledge themselves as members of a branch of the Church of Christ or else be willing to undergo a long period of persecution and malignment in order to hold firm to their age-old conviction that the church of Jesus Christ is a body of believers properly initiated or banded together for the promotion of work in His eternal kingdom. If the 'Branch Church Theory' is right, then Baptists are wrong and they ought to get right. If it is not right, then compromise anywhere along the line brands Baptists as traitors to the cause of eternal truth."

BR

A bore had been talking for hours about himself and his achievements.

"I'm a self-made man, that's what I am—a self-made man!" he said.

"You knocked off work too soon," came a voice from the corner.—Ex.

BR

"I hope you are not afraid of microbes," apologized the paying teller as he cashed the school teacher's check in soiled currency.

"Don't worry," said the young lady, "a microbe couldn't live on my salary."—Ex.

SECOND HAND BOOKS

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1111 BROADWAY

Book Notes

Dr. E. H. Marriner, Reviewer
Hattiesburg, Miss.

All books mentioned in this column can be secured from our own Book Store at Jackson.

(All books reviewed may be secured from our Baptist Book Store at Jackson.)

His Gospel of Life, Love, and Light, by Norman B. Harrison. Bible Institute Colportage Ass'n. Ninety-six pages, paper—50, cloth—75.

This volume is an interesting and stimulating devotional study of the Gospel and the First Epistle of John. It is the latest of this noted Bible scholar's "His" series. It will help much to make possible the living of a worthy and victorious Christian life.

—
Baptist Brotherhood Manual, by Dudley R. Isom. Baptist Sunday School Board.

Here comes another manual, in a field so far untouched. It should prove to be to our organized men what the W. M. U. Manual has meant to our organized women. It is well and warmly written, and ought to make real and develop our brotherhood movement.

—
Child of the Sun, by Cordie Webb Ingram. Baptist Sunday School Board. One hundred ninety-two pages, \$1.50.

The novels and poems of this esteemed writer will be graced by the addition of this latest story. It is a striking demonstration of the possibility of producing a story interesting and literary, depicting the lovely life of a Christian girl. Our young people will relish and be helped by this story if it is placed in their hands.

—
Couriers of Courage, by William Russell Owen. Baptist Sunday School Board. One hundred ninety-two pages, \$1.50.

A volume of virile sermons and addresses by this dynamic preacher will be welcome in the company of present-day sermonic literature. The reader will delight in its vigorous and cultivated English, its wealth of illustration, its varied and pointed messages.

—
These Gracious Years, by George W. Truett. Baptist Sunday School Board, \$1.25, De Luxe Edition—\$3.50.

This unique little volume contains the heart-messages of the beloved Truett to his beloved people at the many Christmas-tides of his eventful and resultful pastorate at Dallas. Its pages glow with something of the spiritual militancy, the Shepherd gentleness, and the note of victory that have so distinguished his ministry.

ABOUT CLASS STANDARDS

—
When the Class Standard was being revised in 1928, one very important item was overlooked. The Standard requires that each new member "shall be visited by the teacher within at least one month". This was in-

tended for the new members who should join the department from time to time, but not for the pupils promoted from class to class or from the Junior department. But since all pupils are considered "new pupils", the Standard as it is, requires that each teacher visit "each new member within at least one month from date enrolled". When the Standard was revised in 1928, it seems that this point was overlooked. It was not the purpose of those framing the Standard to require the teacher to visit all his pupils in October. This question did not arise until after the Standard had been adopted and published. But when it did, the Intermediate Department of the Baptist Sunday School Board felt duty bound to hold rigidly to the above interpretation and did so during 1928 and 1929.

But since this interpretation seems neither practical nor just, the Intermediate Department, Baptist Sunday School Board, wishes to declare that: Point 1 under VII in the Class Standard does not have reference to pupils promoted from class to class or from the Junior Department. Therefore, we are earnestly requesting that you do all in your power to inform your Intermediate workers relative to this.

This is effective for the first quarter of this Sunday School year, October-December 1929. Please try to get notices of this in your state paper. Continue it several weeks under different headings.

Most sincerely,
— Mary Virginia Lee.
—BR—

ANNUAL MEETING OF HOSPITAL TRUSTEES

—
The Trustees of the Baptist Memorial Hospital met on Tuesday, January 14th, in their annual session with most of the 27 members, from the three States, present. Reports showed improvements and growth everywhere. The number of patients admitted was 1,660 more than last year, new tile floors in several corridors, latest and best furniture all over the house and renewed equipment for operating rooms and X-ray department.

The business Annex—stores, doctors' offices and hotel rooms—had a successful year, producing sufficient revenue to pay interest on building fund, make improvements and reduce the building debt by a goodly sum. The hospital did not pay expenses, including improvements, but this increased revenue covered it all.

Superintendent Geo. D. Sheats was highly commended for his excellent report. Dr. W. T. Lowrey was unanimously re-elected president of the Board of Trustees, as was Mr. A. E. Jennings, chairman of the executive committee and his committee.

The Executive Committee was authorized to plan for an additional hospital unit during 1930, if need for it should appear. Additional rooms are being provided in the Nurses' Home, that additional nurses in training may be accommodated, since their services are now needed. There are now 190 pupils in the school.

During the last year 14,798 patients were admitted; of these 3,397 were charity patients; the usual dis-

counts were allowed 123 ministers and their dependents and 126 employees were cared for. There were 602 births during the year. The amount expended in charity was \$228,413.16.

Tennessee sent 9,844 patients to the hospital, Mississippi 2,190, Arkansas 2,147, other States 617. Of the charity patients Tennessee sent 2,307, Mississippi 389, Arkansas 540, other States 161.

All religious faiths were represented, including 3,441 Baptists, 2,736 Methodists, the several Protestant faiths, 337 Catholics and 379 Jews.

High commendation of the hospital service, its management and nursing service was reported as coming from all directions among its patrons.

The Training School, under Miss Myrtle Archer, superintendent, is having a full quota of high class applicants, from whom the best can be chosen for training.

The pastor of the hospital is now completing his twelfth year of service; he reported to the trustees as to his activities among patients, employees and visitors.

At the conclusion of this enthusiastic meeting of the board they were served with a delightful luncheon by members of the Woman's Auxiliary, always so willing and ready to serve.

—M. D. Jeffries, Pastor.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Webster E. Baker, Student

Three months of the school year had passed by and I had not won even one man to Christ. I had only one week in 1929 left, but I thank the Lord for the last Sunday p. m. It was the greatest of all this year.

When we finished dinner I felt that I must work for the Lord that afternoon. The sun was shining so bright and beautiful, it was indeed a glorious day. We could not get either one of the school buses to go out, so I suggested that we go on foot, and soon I had about ten or twelve of the boys who felt that they also would like to work for the Lord. Our brother who had only one leg and walked on crutches went with us. We carried an organ, chair and our song books.

We held three services in different places near by, had about 50 present—all children at first, about 100 or more men, women and children at the second place, and about 125 present at the third place. There were seven professions in all. I had three myself by personal work, and the last one did not even know why we celebrate Christmas. I told him the whole story from the visit of the angel to the virgin on down to the cross and resurrection and ascension. He accepted Christ as his personal Saviour.

Last year I helped to win two Catholic girls, and one has held office in the B. Y. P. U. for the last six months, and the other one took her place Sunday night and will hold the same office for the next six months of the new year. Both have been very faithful workers in the Sunday School and church.

REQUIREMENTS IN HAND WORK EXHIBITS Types of Handwork

For information of those expecting to send or bring samples of their work for exhibition at the S. S. and B. Y. P. U. Convention to be held in Clarksdale March 18-20.

I. Graded Lesson Books

(Pupils' book of the Graded Series, 3 months' work from each pupil competing.)

The points for scoring on covers and work:

Neatness	2 points
Attractiveness	2 points
Accuracy	3 points
Completeness	3 points

II. Note Books

(Pupils using either Uniform or Graded Lessons.)

Illustrated Memory Work Passages.

Illustrated Songs.

Missionary Booklets.

Temperance Booklets.

Note Book on Life of Christ.

Note Book on any other Bible or Missionary Character.

The points for scoring on these and all that follow are:

Neatness	2 points
Attractiveness	2 points
Originality	2 points
Accuracy	4 points

III. Class or Departmental Projects

Scrap Books, Sunshine Boxes, Envelopes of Dolls, Cut-outs, etc.

Booklets for Hospitals and Shelters.

IV. Map Drawing by Juniors

(Maps should be drawn or mounted on cardboard and should be at least 12x18.)

Any of the following:

Outline Map of Old Testament Palestine in the Two Kingdoms period.

Outline Map of Palestine in the time of Christ.

Outline Map of Paul's First Missionary Journey.

Outline Map of Paul's Second Missionary Journey.

Outline Map of Paul's Third Missionary Journey.

Outline Map of Paul's Journey to Rome.

V. Modeling

(Either paper pulp, salt and flour, plasticine, clay, or other similar material.)

Map of Palestine, Oriental House, Sheep Fold, Water Pot, Candlestick, or other Oriental models.

VI. Construction Work

(Cardboard, paper, etc.)

Oriental House, Table, Tabernacle, Chariot, Bible Scroll, etc.

VII. Superintendents, State Elementary Secretaries and Teachers Devices

Posters: Birthday, Seasonal, Missionary, Temperance; Illustrated Songs, Attendance Devices, Honor Rolls, etc.

NOTE: Any of the above should be sent by a departmental superintendent or teacher to a state, associational or city-wide exhibit as designated by the Sunday School Secretary or the Elementary Secretary in that state. Designate which is pupils' and which is teachers' material.

Those receiving the first award will be given the blue ribbon. The second award will be a red ribbon.

Only exhibit material receiving

blue ribbon in a state, association or city-wide exhibit is entitled to display in the Elementary Exhibit at the Southern Baptist Sunday School Conference or the Southern Baptist Convention. Beautiful red, white and blue ribbons bearing in gold lettering, First Award, or Second Award, are given at these meetings.

Any material offered for exhibit must have the name and address pasted on the back and not on the front.

Please send material to Rev. W. M. Bostick, Clarksdale, Miss.

—Mrs. Dick Taylor, President Mississippi Elementary League.

BR

CLEVELAND

—
January, in spite of its bitter cold, has brought to our work more encouragement and progress than any month since we have been here. Attendance at all of the services of church has greatly increased. Particularly is this true in our Sunday School. Chancellor R. E. Jackson is our Superintendent and he has large plans for this coming year.

The Men's Bible Class, taught by President Kethley of the Delta State Teachers College, is making itself felt as a vital factor in the life of the church.

The Missionary Society under the wise and efficient leadership of its president, Mrs. W. H. Myers, is setting forth worthy plans for its work. The visits of Miss Lackey and Miss Taylor gave a great help to the women. Miss Lackey taught the little book, "The How and Why of W. M. U.", and when the officers were elected, the organization was perfected along the suggested lines. The Circles were reorganized and a new spirit of enthusiasm pervades their work.

During the month there have been several additions to the church. The B. Y. P. U.'s are doing splendid work. The Director and two of our Seniors attended the Memphis Conference and they are still bubbling over with enthusiastic plans for setting the work forward.

The organization of the Baptist Student Union at the college has done more to help the church come in vital contact with the student life than anything we have ever done. Plans have been carried through in a very quiet and unobtrusive, but most effective manner. They are looking forward to a visit from Miss Irene Ward of M. S. C. W. soon. We crave an interest in the prayers particularly of the fathers, mothers and friends of the students at the Delta State, and of the brotherhood at large.

—I. D. Eavenson.

BR

A GOOD MEETING

—
So far as report can do so, we would pass out to the brotherhood something of the joy we are experiencing at Shelbyville over a revival meeting we have just closed. It was

a fifteen-day series of services extending from Jan. 5 to 19 inclusive. It was a meeting after the writer's own heart. For several weeks we had been looking forward to it, announcing it and praying for it. The attendance was good from the beginning, afternoon and evening, without exception, services were held.

We had as helpers Evangelist Geo. W. McCall of Dallas, Texas, and Singer Joe Canzoneri of Jackson, Mississippi. These men were not personally acquainted before. They worked together as if it had been a life-long business with them. Dr. McCall is remarkably sane, sound and effective preacher of the Gospel as it is written. Just the kind that people ought to believe in and love to hear—and they did in Shelbyville. Brother Canzoneri is one of the sweetest singers and most charming Christian personalities we have known. The consecration of these two brethren was a genuine blessing to our church. We doubt if the combination can be surpassed. We are careful about the use of superlatives, but it requires an effort to suppress the impulse just now. Surely God must have sent these brethren to us.

As visible results of the meeting there were thirty-one by profession of faith and fourteen additions to the church by letter and watch-care. Our people seemed to be genuinely revived and are confidently expecting richer results in the days to come.

—Dr. C. W. Elsey, Pastor, Shelbyville, Kentucky.

BR

SHORT COURSES FOR PASTORS

By Chas. F. Leek

—
Many, many pastors throughout the South will find the Southern Baptist Theological Seminary's Church Administration Conference, March 10-21, coming at a season in their year's program when they can best afford to get away for a real vacation. The courses of study at the Seminary are so arranged that men can take a quarter at a time. If they come immediately, it is not too late to start the third quarter. Many might wish to do this and remain through the Church Administration Conference. Others might get away for a month for this period of revitalization and also take in the Conference.

The Conference will major on Preaching, Missions and Church Administration Problems. The staff will be composed of Drs. Truett, Latourtette, Ray, Lawrence, Burroughs, Alldredge, Dobbins, Carver, Weatherspoon, Phillips, Gardner, and a number of others from the Sunday School Board's corps and a group of returned missionaries. A Training School for Church Workers and a Mission School will be held in connection with the Conference.

BR

ANOTHER GREAT GIFT

—
(The faculty of the Baptist Bible Institute have reduced their salaries \$9,100 for the next year in their willingness to suffer even further for the Lord's cause in New Orleans. When there are valleys there must be mountains, and surely the heights are ahead of us.)

The letter given below from the

"Missouri Home for Aged Baptists" makes us realize anew how gladly those who know the Lord are willing to make sacrifices for Him and His cause.)

"Pres. W. W. Hamilton,
New Orleans, La.

"Dear Dr. Hamilton:

"Inclosed please find draft for \$20.00, a gift from the Baptist Home Sunday School.

"Our old people conduct their own Sunday School. We only have one class, an adult class. A young man, ministerial student, graduate from Will Mayfield College, who is working in the Home this winter to get money to continue his college work, is their teacher.

"We have sixty-four in the Home. Ten of these are past ninety and seventeen are bed patients.

"I am always interested in the work done by the students at the Institute and appreciate the good reports made by them.

"Hoping that Southern Baptists will put into your treasury more than enough to meet pressing obligations, I remain

"Yours sincerely,"

BR

MISSISSIPPI STATE BOARD OF HEALTH, BUREAU OF COMMON DISEASES.

Monthly Numerical Morbidity Report
For Month of December, 1929.

Name of Disease	t'l	white	clrd.
Typhoid Fever	37	23	14
Influenza (Epidemic Type)	4405	3071	1334
Smallpox	3	3	0
Diphtheria	193	160	33
Scarlet Fever	143	136	7
Epidemic Cerebro-spinal Meningitis	4	3	1
Acute Poliomyelitis	1	1	0
Dengue	1	1	0

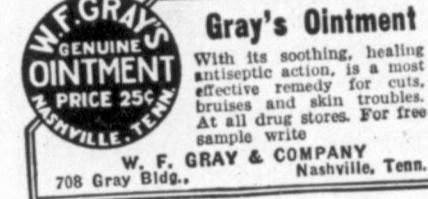
Malaria	2430	1454	976
Whooping Cough	845	575	270
Amoebic Dysentery	29	24	5
Bacillary Dysentery	254	186	68
Measles	323	241	82
Chickenpox	973	854	119
Pellagra	326	137	189
Tuberculosis	243	113	130
Syphilis	1388	367	1021
Cancer	156	113	43
Tubercular Meningitis	3	1	2
Other Forms Menin-			
gitis	11	8	3
Pneumonia	1735	1109	626
Hookworm	206	192	14
Trachoma	10	9	1
Mumps	165	141	24
Ophthalmia Neona-			
torum	15	3	12
Puerperal Septicaemia	29	14	15
Gonorrhoea	2216	873	1343
Anthrax	1	1	0
Rabies in Animals	4		

Percentage of Physicians reporting, 98.75%.

Counties delinquent one time during month: Bolivar, Calhoun, Carroll, Copiah, Clay, Franklin, George, Greene, Itawamba, Lawrence, Neshoba, Pearl River, Sharkey, Tallahatchie, Tippah, Wilkinson.

Counties delinquent twice during month: Issaquena, Lafayette, Madison, Scott, Sharkey.

OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tublings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville, S. C.
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Gray's Ointment

With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write

W. F. GRAY & COMPANY
708 Gray Bldg., Nashville, Tenn.

Home Has More Danger Than Savages of Brazil



John J. Whitehead, explorer and lecturer, with a Jungle Warrior

JOHN J. WHITEHEAD, explorer and lecturer, has just returned from eight months in the jungles of South America, where he was searching for traces of the lost Colonel Fawcett and his son.

Dangerous as he found the jungle, he encountered a worse danger at home. But let him tell it.

"One of the great problems of a trip of this kind is keeping in healthy condition. When we started, some of the members of the party had laxatives with them, but made wise by experience I carried Nujol. All too quickly my stock ran out. Soon I was in bad shape—what with a diet of rice and beans, lacking vitamins and green vegetables.

"When we finally got back to civilization, entertained first in Brazil and later in the United States, I became positively ill. Severe stomach pains and poor elimination made me realize that Nujol would again prove the reliable, trusty keeper of health. Sure enough, with the first bottle the trouble disappeared.

Don't think Nujol is a medicine. It is as tasteless and colorless as clear water. It brings you, however, what your body needs like any other machine—lubrication. Just as a good bath washes our bodies clean, Nujol

sweeps away, easily and normally, those internal bodily poisons (we all have them) that make us feel dull and headachy and sick. Nujol cannot hurt even a little baby; it forms no habit; it contains not one single drug. Doctors and nurses use it themselves and tell you to use it, if you want to be well.

Take Nujol every night for two weeks and prove to yourself how happy and bright and full of pep you can be, if your body is internally clean. Get a bottle today at any drug store. It costs but a few cents, and makes you feel like a million dollars. Start traveling the health-road to success and happiness—this very day!

Insure against Skin Troubles
by daily use of
Cuticura Soap
Assisted by Cuticura Ointment
Sold Everywhere 25c. each

A SOJOURN IN GORMORRAH

By Jennie N. Standifer
(Continued from last week)

CHAPTER VI

Mrs. Howard's pale face lighted with joy when the manly soldier asked her consent to the marriage. Hope was buried beyond resurrection in her own life, but the happiness of her daughter brought gladness to her earth-weary soul. The wedding was set for the following December.

General Herndon received orders to return to Salt Lake City a few days after the announcement of Captain Hallam's and Marion's engagement. Neither he or his wife would consent for Mrs. Howard and her daughters to remain in San Francisco, and again the long journey was to be made across the mountains and plains. All knew that this was Mary Howard's last journey, and every effort was made to make her comfortable. The best driver that could be found was placed in charge of the ambulance which bore the emaciated form, and frequent stops were made that she might not suffer from fatigue. At last, exhausted, and scarcely able to stand upon her feet, Mary Howard again entered the city which had brought woe and desolation to her home.

General Herndon, who had anticipated his return to Salt Lake City, had instructed the rental agent to have Mrs. Howard's house vacated by the first of August. It was the middle of the month when the sick woman, her daughters, and friends arrived. They found the house occupied. A nurse girl a baby and three children were playing on the front verandah.

"The occupants are doubtless Mormons, and need an invitation from Uncle Sams' troops to get out," said Captain Hallam as he assisted Mrs. Howard up the steps.

"Who lives here?" he asked the girl.

"Mrs. Howard."

"You mean this is her property. Please tell the lady of the house that I wish to see her."

In a few moments, a fat, untidy woman came to the door. Mrs. Howard stared at her as though turned to stone. It was no other than Sarah Flannigan, her husband's second wife!

"I rented the house a year ago, and stayed here just to get to see you, ma'm. I want to make friends, and I knew you wouldn't let me come to see you."

With eyes flashing with righteous indignation, Marion Howard stepped forward and taking the woman by the arm led her to the steps.

"Leave this house this instant, Sarah Flannigan, and take your children with you! Do not dare to insult my mother by your presence again, or you will be reported to the Federal forces as a trespasser upon Gentile property. Go! Your belongings will be placed where you can get them this afternoon."

Without a word the Irish woman gathered her startled flock and departed. Marion turned to her half-fainting mother, and with Captain Hallam's aid assisted her to a lounge in the library.

Although tended with unceasing

care, Mrs. Howard grew weaker day by day. It was soon evident that the end was rapidly approaching. One morning after a sleepless night she called Marion to her bedside and whispered:

"I cannot die in peace until I have seen my husband. I know he wronged us deeply, dear child,—but things look very different when we reach the brink of Eternity. I drove your father from me in anger—but I forgive. I must see him once more."

Marion's spirited face flushed with anger, but looking into the sunken eyes, she controlled her feeling of resentment toward her father and replied gently:

"It shall be as you wish, mother. I will send for him." A servant was dispatched with a note to the lawyer, and soon returned in company with Mr. Howard. He asked to see his wife at once.

The years that had passed since the two parted had wrought changes in both. Edgar Howard was no longer the slender, refined gentleman whose every lineament betokened culture and good breeding, but a corpulent, well-fed animal, exhaling the air of financial prosperity. When he beheld the wife of his young manhood,—the woman he had sworn to love and cherish through life,—hollow-eyed and white as the pillow upon which she lay, he started in shocked surprise.

"Mary! Mary!" he cried. "My poor wronged, neglected wife—Had I only known!"

He fell on his knees by the bed and wept bitterly.

That night Mary Howard's pure spirit passed to the God who gave it, and who would wipe away all tears.

The funeral, two days later, was conducted by the chaplain of the regiment stationed at Camp Douglas, a suburb of the city. Mr. Howard requested that a high official of the Mormon church be permitted to conduct the burial service, but his daughters and their friends refused to consider the proposition.

The little Protestant church was filled with soldiers, and a long procession followed the remains to the Gentile cemetery.

(Continued next week)

BR

BROADUS EXTOLLED IN FOUNDERS DAY ADDRESSES

—

By Chas. F. Leek

Early in his Founders' Day address at the Southern Baptist Theological Seminary recently, Dr. Charles S. Gardner, professor emeritus, pointed dramatically to the large oil painting of Dr. John A. Broadus, which hangs in the Assembly Hall of the Seminary, and exclaimed, "I would not exchange the impact of that personality upon my life for ten thousand text books." Dr. Gardner was speaking on "The Relation of the Seminary to Higher Christian Education." His address was a companion address to one delivered by Dr. W. J. McGlothlin, president of Furman University, on "John Albert Broadus." It was Dr. Broadus who "drew up the plan of instruction" for the school, Dr. McGlothlin said, and it was Dr. Broadus who "gave the school religious

and scholarly standing throughout the country."

Dr. Gardner declared himself as "one who still believes that teaching is the most important function of an educational institution." "Text books soon go out of date," he said, "but the personality of the teacher abides."

Dr. Gardner predicted a religious revival as a natural consequence of this age of negation. He based his prediction on similar developments in the early 19th Century. "Then as now skepticism and sneering at religion on the part of the so-called intelligentsia was rampant. But 'nature abhors a vacuum' and the spirit soon tires of negation."

A series of vital statistics was offered by Dr. Gardner to set forth the "relation of the Seminary to higher Christian education." He showed that Seminary alumni were presidents of seven of the thirteen Southern Baptist colleges and universities now presided over by ministers, the other eighteen having laymen or women as executives. He also pointed out that eighty per cent of the men engaged in educational work on the foreign field were trained here.

It is interesting to note in this connection that thirty alumni of the Seminary are teaching in Southern Baptists' eighteen men's colleges and universities. Twenty-one of these are teaching Bible in sixteen of them. Every Southern Baptist college or university for men with the exception of two has one or more Seminary alumni teaching.

Dr. McGlothlin's address also was superb. The Review and Expositor plans to publish it in full.

"I can only say," said Dr. McGlothlin in closing, "that to Southern Baptists, to Baptists of the world, to the cause of Christ everywhere, to our beloved land, to the world, 'There was a man sent from God who name was John'—John Albert Broadus." Everyone of the 14,000 words of Dr. McGlothlin's address was proof of this assertion.

BR

PRAYER

David E. Guyton

—
God, give no vision to discern
The way today my steps should turn
To shun defeat and to attain
The happy heights I hope to gain.

God, give me courage to aspire,
The grit to grasp my heart's desire,
An iron will that scorns to yield,
Whatever foeman takes the field.

God, give me patience to pursue
The trail attempted, bravely through.
For fortitude to face each task
Serenely, Lord, I fondly ask.

For lighter loads, I breathe no
prayer,
But for the sturdy strength to bear
Whatever burdens life may bring,

The strength to bear them and to
sing.

God, give me faith to light the way,
And hope to turn to gold the gray,
And love, O, Lord, to make me true
To self, to others and to You.

BR

(Continued from page 12)
"stay clean gone" from the institution and its inmates, he repeatedly seeking conferences with the older girls at the High school grounds. This was reprehensible and unethical in Bro. Massey, and added to the difficulties of his successor. Then, too, the children have been led to believe, with some foundation of facts to support it, I fear, that they had "sympathizers" here and there outside the institution, and even beyond Jackson, who might take their part in any case of collision with the authorities of the Home. Now, for these reasons the young people were emboldened to disrespect authority, fight back at matrons, and cause trouble in general. This explains why some of them are said to be incorrigible at the Orphanage and are reported not to be so at school where they are no different from the other children. It is an incontrovertible fact that children, and older people as well, will take a far venture in a questionable course of conduct, if and when they feel that they are supported by the connivance of others. And it is also true that young people of the adolescent period become resentful of too rigid and unfair means of discipline. In such case a spirit of rebellion arises in the heart and mind of the disciplined who assumes the attitude of an immovable object. Then, if the disciplinarian be likened unto an irresistible force, there is a "bust up." In short, what we have is a disciplinarian of the "old school" type at the Orphanage, and a group of children who are the products of the modern world, one of whose marked characteristics is a laxness of discipline.

In my next, and likely the last, of this series of articles, I shall attempt to point out some mistakes apropos of this whole affair. In the meantime, let us pray. Pray for the Orphanage, the inmates and administrative force, and for wisdom from above which we need in dealing with this trying situation. And don't quit supporting the Cooperative Program from which the Home receives part support, and support it otherwise.

Yours for peace and harmony,
—J. L. Boyd,
Pickens, Miss.

BR
A high-school boy drives to school every morning in a much dilapidated machine.

"What kind of a car you got there, boy?"

"R. F. D.," was the answer.

"R. F. D.?"

"Yep. Rescued from the dump."

Ex.

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